

THE PACIFIC CHURCHMAN



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ST. DOROTHY'S REST NUMBER

JULY, 1918

SAN FRANCISCO

A Beatitude, a Crown, a Type, and a Memorial.

"St. Dorothy's Rest" is at once a Beatitude, a Crown, a Type, and a Memorial. It is a Beatitude to its Founders and helpers and to all who enjoy its privileges. It is a Crown of faith and of faithfulness. It is a Type of courageous and dauntless devotion to a good work. It is a Memorial transmitting a deep sorrow of one household into a joy of many. And as a Beatitude, glad voices of happy children many of whose lives from ailments or other causes have been scant in happiness, have signaled it in play and worship, joined with the voices of those who have been there refreshed with their "resting-spells." As a Crown it is diademed with the achievements and the friends it has found in fadeless tribute. As a Type those passing through the struggles and problems and uncertainties of other Church Institutions may well take new heart and effort from its showing what faith can do. And as a Memorial it is richly bedight with the Evangel of the suffering a little child to "come unto" Christ. It has interpreted the very "Gift of God" of her name "Dorothy" into a unique devotion to the vision of a profiting withal of that same Gift in a new child-loving manifestation of the truth that "Of such is the Kingdom of Heaven."

WILLIAM F. NICHOLS.

A Word from the Board of Managers.

We want you to become familiar with St. Dorothy's Rest and its aims. It was incorporated in 1901, for the purpose of giving crippled and convalescent children an outing in the country in the summer. The children are those who could have an outing in no other way. Everything is provided for them while at St. Dorothy's, including clothes and railroad fares. It has seven buildings and ten acres of land, beautifully situated. The Bishop of California holds the land and houses as Corporation Sole. It has no debt. It is supported entirely by voluntary offerings. Five per cent of all gifts is set aside toward an endowment. In the seventeen years of its life it has entertained over three thousand seven hundred persons. An endowment of fifty thousand dollars is needed to insure the work. Fifteen dollars gives a vacation of health-giving joy. One thousand dollars will endow a bed. Will you give one?

Approved by the Charities Committee of the Chamber of Commerce. The Rest is situated at Camp Meeker, Sonoma Co., Cal.

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Of the Children, by the Children and for the Children.

St. Dorothy's was founded for children and although we now rejoice in being able to help many working girls to enjoy a real vacation, nevertheless it is the children who make St. Dorothy's. The life of St. Dorothy's is "of the children, by the children and for the children." No one who has climbed the dusty road from the station and come within earshot of the gate will ever have any doubt of that. There are the children. You can hear them; and then you see them and then you talk with them and then you play with them, and finally to your great joy and perhaps to your slight surprise you discover that you are one of them.

St. Dorothy's appeal rests upon the fact that it is of and for the children. That is as it should be. We are right in recognizing that the future lies with them. A social life which does not turn upon the children does not as yet know the spirit of Christ. He took them up in His arms and blessed them—yes—but He did more than that. He told us that the future belongs to them—"Of such is the Kingdom of God."

But the appeal of St. Dorothy's is more than the appeal of the children in general. It has aimed to minister not to children "in general" but especially and primarily to those children to whom our hearts go out with the deepest love and yearning, the dear children who are handicapped by some bodily weakness, who have pulled through some long hard illness or who have known the operating table and the hospital bed. St. Dorothy's has called to such children, "Come up to the redwoods; come to our big porches and our cloudless skies and our still nights; come to our merry games and our laughing songs and our milk and eggs and country fare; come and go home again so fat and hearty and strong that your mother won't know you." Alluringly St. Dorothy's has called and the children have come. The days pass; strength grows and when they go home again how many anxious mothers have blessed the kindly Rest and the dear Lincolns and the good God who gives such gifts to men!

But the best part of St. Dorothy's appeal, it seems to me, is that through all the years of its growing usefulness it has continued to be a home. It may be labeled as a "Church Institution" or as a "Social Agency" or anything else you like; but the children know that those labels are only camouflage. They serve some occult purpose known to the high command. Grown-ups delight in that sort of thing. They have a peculiar facility for ignoring realities. They live in a fictitious world and those labels on St. Dorothy's are part of that fictitious world. The real St. Dorothy's is just a big home. Everybody is just part of a big family. That is the best part of one of the best things in California. If you don't believe it go there and see for yourself.

EDWARD L. PARSONS.

Form of Bequest.

To those who may feel disposed to donate by Will to St. Dorothy's Rest, the following is submitted:

I give and bequeath unto "The Protestant Episcopal Bishop of California, a Corporation Sole," for "St. Dorothy's Rest," the sum of

.....Dollars.

St. Dorothy's Rest.

To the Glory of God.
In Loving Memory of
Dorothy Pitkin Lincoln.

So reads the words carved in a huge redwood plank surmounting a door (itself made of one great redwood board) in the living room of a large house high up on a hillside overlooking the "Valley of the Moon."

The motto of the place, on a small copper tablet set in the big log which forms the mantelpiece of the room tells the story—"Deus hæc otia fecit"—"God hath made this place a rest."

Seventeen years ago the desire to bring health and joy to crippled and convalescent children who needed a summer outing, found its realization in a way which reads almost like a fairy tale.

Once upon a time—many years ago, President McKinley visited San Francisco. Three months before this a little cash boy had been terribly hurt in one of the big stores. It was found necessary to amputate his leg. His first outing was the day the President came to the city. The little boy was taken by friends to an office on Market Street to see the parade. Providence, or a guardian angel, directed the steps of an old gentleman from the country of the lovely redwoods to that same office. His attention was attracted by the pale face and the new crutch of the small boy, and after asking about him this old gentleman with the big heart invited him to be his guest in the country for two weeks. While on this visit the little fellow spoke of the visiting nurse who had cared for him and of other friends who were interested in the children of his neighborhood. The result was a correspondence between these friends and the gentleman and later a gift to them from him of an acre of land in the heart of the woods, overlooking a valley, where health is drawn in with every breath and where ferns and flowers, birds and squirrels furnish endless delight and amusement.

And then was built the first building, "The Rest." It still is the large main building and contains a beautiful living room with huge stone fireplace, seven other rooms, wide porches around three sides, upstairs and down. The lower porch is used as a dining room and the upper porch looks most attractive with its row of white bedsteads, for every one sleeps out of doors at St. Dorothy's. This out-of-door-life is what invigorates the weary little bodies. Since those first days loving gifts have come from many friends and now we have ten acres of land and seven charming buildings. The first gift of an acre and several hundred dollars on the Rest building came from Mr. M. C. Meeker.



The Rest

Then a beautiful little Chapel was given by Mrs. Geo. W. Gibbs, who also gave one thousand dollars toward the endowment. The furnishings of the Chapel are all memorials and the daily service is most helpful. The next gift was a very nice barn, given by Mrs. A. M. Easton.

Then as the work grew the Miriam House, for a business women's vacation house, was given and furnished by Miss Adeline Mills. Two years later another charming house, The Lydia House, the largest and most beautifully fitted, was given by Mrs. Louis F. Monteagle. In these two houses can be ac-

commodated twenty girls. They pay for the food and service, and a delightful and inexpensive vacation is made possible. These houses are also memorials.

Then came the gift of a house for boys, the gift of Mrs. A. C. Grim and Mrs. Carrol Cook in memory of a son and brother. This home contains a fine Sloyd room, well furnished with tools.

Then came the Lincoln House, the gift of several friends and the Golden Circle of Kings Daughters. This house is occupied by Dr. and Mrs. Lincoln, who for seventeen years have spent each summer at St. Dorothy's, finding in this large St. Dorothy's family the joy of father and motherhood again. This house contains a well equipped dispensary and has also a hospital porch with large bathroom attached.

Two parks of an acre each have been given by Mr. Cutler Paige and Mr. M. C. Meeker's family.

St. Dorothy's not only wishes to be a place where little children struggling for existence may be helped but where women, weary of life's burdens and working girls needing rest from responsibilities that many times have had to be taken up too soon, may have the benefits of a few weeks of invigorating air, nourishing food, helpful and joyous companionship. There is no distinction of creed and limitation of numbers comes from lack of endowment. The gifts of the two beautiful houses, Miriam's and Lydia's, added much and the happiness which they have brought to hundreds of girls must surely bring a reflected joy into the lives of the generous donors. The picture of the porch of the Lydia House, on page 4, gives one some idea of the comfort.

The pictures, however, give but a faint idea of the attractiveness of the place—and none at all of the beauty of the view as one looks down the steep hillside, up which the great redwoods are climbing, to the bed of the canyon and over to the sun-browned partly-wooded slope opposite. But more attractive than the view is the sweet home life and the joy of the children. The following letter from a well-known physician shows the benefits one child received and this could be multiplied by hundreds:

I never realized how much fresh air and good food could do for a child till George came in to see me today. I felt ashamed of all my treatments when I saw how much you had been able to do for him in six weeks—ten pounds and a good healthy color.

Do take him next year.

Yours gratefully,

Many pathetic little people in plaster jackets and steel frames live through the winter months on the hope of going to the real country as soon as summer comes.

What more beautiful memorial to some loved one than a sum set aside and named, the interest of which each year would send some sick and suffering children to the beautiful woods, where they can regain health and strength? One of the most helpful things which has grown up during the last seven years has been a class in Personal Religion, held on the porch of the Lincoln House every morning at ten-thirty. Here from eighteen to twenty-five people gather every morning to study for an hour the philosophy of life. The class is quite modern in its interpretations, but we hold that "more things are wrought by prayer than this world dreams of," and many and wonderful have been the results,—St. Dorothy's itself being one.

Fifty thousand dollars would enable St. Dorothy's to extend forever its loving, helpful work.

One thousand dollars endows a bed.

The houses and land are held in trust so they can never be diverted from the present use.

Our grateful thanks go out to the many friends who have so generously helped. There has never been a ticket sold nor an entertainment given by the managers for the support of the work. Starting as a venture of faith St. Dorothy's has been a living lesson to all those connected with it—and the future holds no fears. Pathetic beyond words have been experiences at St. Dorothy's, yet the saving grace of humor, in many of the children, has taught lessons never to be forgotten. Your prayers and thoughts are asked that the Rest may be enabled to carry on its quiet work for "These His brethren."

Shall we whose homes are blest
By children joyous in their ruddy health,
Whose laughter is the music of our lives,
Whose transient tears we haste to wipe away;
Whose little forms are pictures drawn by love
Upon our hearts' best page; or we, whose homes
Were blessed once by those "bright angel faces
Which we have loved long since and lost awhile!"—
Shall we forget the suffering children
Who, if we aid not, must ever offer up
Their ministry of pain?

It is for such as these St. Dorothy's was established.

NELLIE OLMSTED LINCOLN.

From the Hills.

"Erobato kai periphrono ton helion."

"I tread on air, and overlook the sun," and I see the beauty revealed by sunlight, to all who have eyes to see the meaning of California's canyons and hills. We are not too high for common sights, but at a fair elevation for setting landscape and figures in a true perspective.

Let me tell a brief message given to me from Sonoma hills.

A great many things are to be seen and heard in the country, new to city folk, and slow to be discovered. The city is not the only place of privilege. Because it hands out experience to you (as it were) on a platter, and you seem to enter into life by merely stepping forth or by reaching out your hand, do not fancy that a city is the only desirable sort of life. If thou art worthy, thou shalt know from the quiet country such things as are often missed by the hustling, struggling man of busy occupation, drowned by noise and chatter and glitter and muck.

Let me say, first, what this place really is. To begin with, there are several things which it is not. Perhaps you think that other people's children are a great responsibility. Now, we do not have to look at it so. We find that the children are usually quite able to take care of themselves. You see they are not from the helpless rich. So we do not take ourselves too seriously. We help Nature in the helping of Nature's children.

This is not an Institution nor even a "Home." A little boy said, after looking it over, "Why, this is not a home; it's a private family." And we have no sign, hanging on the wall, wrought in colored worsted, "God Bless our Boarding House." "What I like about this place," said another boy, "is the free meals." And it is not a Summer School; nor yet a Hospital; nor a Parish, nor a Mission. "Deus hæc otia fecit" is our motto—"God hath made this place a Rest."

Now, at a glance you see our claim to the title (given by the late M. C. Meeker) "The Little Yosemite." The new boy said, "Why, there's nothing here but trees and hills." That is the background for the living picture.

And in that picture, clearly defined against that back-

ground, move forward and back the forms of laughing children and young women.

It is not uncommon, today, to speak of play as the natural and best way for children to learn how to live with one another; how to give and take; how to become strong and quick-witted, and also how to treat one another, to live and let live.

And, further, it is usual to hear a caution added to this sentiment: "Be careful that the play of children is directed." For little Tommy and Jenny must not be trusted to know how to play, but must follow obediently in a way explained to them by an Older One. A natural comment on this idea is, "Aint it awful, Mabel!"

We seem to have learned at St. Dorothy's that teaching a new game to children is not the same as dominating their hours of joy, and pouncing upon their experimenting souls, with our juiceless notions of the philosophy of sport.

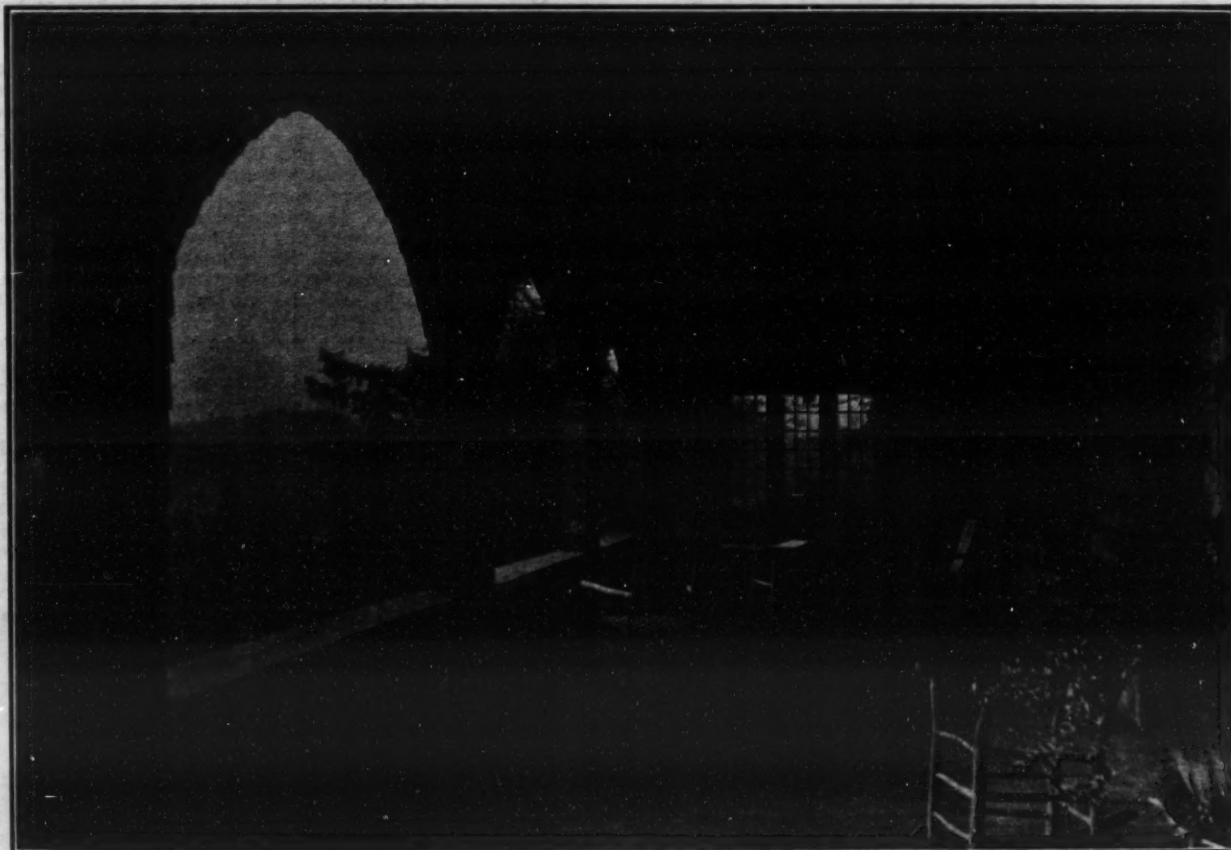
A bright remark of a forceful man comes to memory. He had the degree of D. C. S. (Doctor of Common Sense) from the highest source in the Diocese. And when he was congratulated, one day, upon his family of fine children, he replied, "Yes, carefully neglected." Just this thoughtful permission to children to learn their play-life in the child's way is the daily experience here.

For each life is fair, and sacred.

From the porch of Alfred's Hall you see a tree, which I call a larch, because I am not sure of its true name, but it must have one, and I like this name. This special tree shows on one side the effect of group-life, shooting up high, and half developed in its lower boughs. But towards the house it has free air, and spreads forth its beautiful hands and fingers in benediction and benedicite. To me it is a parable of Personality. Of such rich value is the soul (as a drop of the blood of the Blessed), that mass-life, social-group-life, is not enough for its success. Give it all the sunshine and all the air you can. Just as the importance of instinct is at the present day insisted upon by philosophers, over against the lofty demands of reason; so the common man can profitably be regarded as such stuff as nations are made of. To the common man give the fair field, and no favor, and you will develop the real American.

A message from the forest and the hills is, help all children to grow into strong personal life, and be proud of acting as foster parents of the new age.

J O. LINCOLN.



Porch of Lydia House

A Letter Written by an Eastern Clergyman While a Visitor at St. Dorothy's Rest.

After two days in San Francisco we arrived at Camp Meeker and found Mr. Lincoln waiting at the station with the Rest wagon. Camp Meeker is at the bottom of a canyon and you begin to climb at once. One missed the stability of an auto and the roads are very steep. Camps on every side peep out from the trees but the effect is one of great wildness as the woods are rather dense and the road clings to the sides of the

hills in a heart-rending way. After a ride of a mile we saw the lych gate and plunged down a little steep into an open space, where the exquisite little Chapel stands. It is simply dear. Above towers the tremendous trees whose tops disappear into space. As we arrived we were greeted by the St. Dorothy's yell, and a lot of children and a number of grown persons surrounded us, with Mrs. Lincoln in the midst. A cordial, hearty welcome and



greetings from old friends and introductions to new until my mind was a perfect jumble. Only the Chapel was in sight, but we were led down a path to the "Rest" (the first building at St. Dorothy's), also almost hidden, up another path to the Lincoln House (a delightful Swiss chalet), hustled into a bath room and told to get ready for lunch. Soon we were on our way back to the "Rest" and taken around a wide piazza to the table where we had grace and food. The children had already finished their luncheon and we sat down to a table of twelve helpers. It was bewildering and beautiful with Mrs. Lincoln's beaming face at one end and Mr. Lincoln's theologic ecstasy at the other. But I forgot—we were first introduced to Marie the waitress and Charlie the Chinese cook, all beaming with delight, so that we felt all class distinctions had vanished and we had at last reached Heaven and felt the natural embarrassment that such an award should have been attained. The food Charlie provided kept up the illusion.

The whole impression was of joy, cleanliness and peace. After we had replenished the inner man we went back to the Lincoln House and saw the great balcony, 24x60 feet, the great redwoods growing close to it, which makes it beautiful, and looked across the big canyon in front to the hills beyond. Then we were taken to the cottage where we were to live, so we passed by the Lydia House and the Miriam on the main road, which is only wide enough for one wagon, and turned into a gateway, all rustic, on a path that had the canyon on one side and a bank on the other. It is all so closed in by trees that the effect is one of great solitude, yet we are right next to each other. After about one hundred feet we suddenly came to a wide platform surrounding a chalet built house covered with shakes, which are Norwegian shingles about a yard long. We walked all around the house and discovered that while the back is dense forest the other side



St. Dorothy's Rest



Miriam House Living Room



Stone Steps to "The Rest"

looks out on what is called "The Little Yosemite," and it certainly is beautiful. The suddenness of the change and the difference of scene was surprising. Part of this porch is covered, so that one can have the sun or shade as one desires, but the interior was the great surprise. We entered a room 20x25, open to the roof, two stories and a half, with a gallery running all around and stairs leading up opposite the door—all redwood finish, with appropriate furniture. A big stone fireplace, with andirons and kettle on the left side—on the right a big divan. It is most artistic and quite perfect. Upstairs, complete bathroom, two large bedrooms and three sleeping porches, with the beautiful view down the valley.

Dinner at six, after which we went to the playground in front of the Chapel, and the children played, encouraged by the elders, for you must remember there are children and business women (sometimes nine different trades are repre-



sented here at once). In the setting, the sweet Church on one side, it is like an old English green, such as we read of, only there is the addition of the towering redwoods and the seclusion of the thick under-brush.

At seven-thirty the horn sounded and all tramped into the sweetest Chapel, lined with the beautiful redwood and we had a half dozen hymns, a few prayers and the Nunc Dimittis. It was exquisite. Then we all trooped down a path of woodland green to the "Rest," to the common meeting room with its lovely old fireplace with a picture of Dorothy Lincoln above. The children sat on the floor and the elders around. The divinity student in charge of the boys is master of ceremonies, and a very good one, too. The children recite, the young ladies play and sing and then everybody dances! The evening ends for the children at nine and they go to their porches (for every one sleeps out-of-doors) and the elder ones go to the Lincoln House, and have a fire. Those who wish dance on the porch and it is 10:30 before you know it.

It is impossible to explain how time passes and how joyous and sweet it all is, due to one personality. As well as I knew her, I never knew how one person could make a whole neighborhood happy. Everything smiles and sorrow and care have fled. The whole world is a side-show! One could not be mean or sad. All thought of charity is lost—even those crippled and sick forget it, as does everyone else. But when you hear the history of some and the sadness they have left behind, one wonders how such things can be. I do so wish you could see it and live it—it is such a contrast to one's ordinary surroundings. The mountain sides, dense with verdure, but thickly populated, the views, the peace,—it is a spot from Heaven. We are charmed and awfully interested. Today is Sunday and we went to Communion and it was perfect in that lovely place. The nights are deliciously cool and the fireplaces are a joy. The whole place is unique.

E. S. DE G. TOMPKINS.

Epiphany Chapel and the Clergy House at Camp Meade, Md., were dedicated June 3rd. Bishop Murray, of the Episcopal Diocese of Maryland, presided at the dedication exercises. Clergy were present from the Dioceses of Pennsylvania, Maryland, and Washington. The Chapel is the gift of two women members of the Epiphany Church, Washington, D. C.

Subscribe to the Church War Commission Fund.

A Day at St. Dorothy's Rest.

In this quiet, beautiful spot in Sonoma County there is never a dull moment from the opening in June to the closing in September, and the time flies all too quickly for those who come, either to work or play. It would require volumes to tell of all the joyous and happy days that are spent at St. Dorothy's Rest, so in this article we shall be content with an outline of one day, which will serve to give a general idea.

As the name indicates, it is a "Rest," so we do not get up very early. The children are first, not only in the morning but at all times, for the "Rest" was especially designed for them, and has reached its present size because children have the inconvenient habit of growing up, and we had to make some provision for our grown children as well as for others.

After breakfast all are allowed to make themselves use-



ful for about half an hour in doing necessary household duties, and at nine o'clock classes in Sloyd work start for the children; three separate classes are held each hour until noon. All children over eight years of age have a chance to make something useful and pretty to take home, and while part are busy with hammers, saws, and nails, the others have three playgrounds under the trees where they may play at whatever they like. Swings, hammocks, doll-houses, dolls, books, and toys of all descriptions are furnished. It is a pretty sight to see two or three little girls out underneath the trees playing with their dolls and interested to the greatest degree in properly arranging the furniture in the doll-house. But they are not too busy to say "hello!" and exchange a happy laugh with all who pass by.

For the "grown-ups" during this time there is a most helpful and instructive class held in personal religion, out on a spacious rustic porch; and there under the trees the truths of the life of Him who came, and lived, and died to teach us how to be well and happy, are taught. Here one may come and bring her sewing, or lounge in a comfortable chair and listen.

In the afternoon there are swimming and hiking parties, and little groups are made up of those who want to ramble in the woods to gather ferns, flowers or berries. Some of the older people prefer to stay at home, sit on one of the many shady porches and enjoy the beautiful view of hills and valley, and feed their artistic thoughts to their hearts' content. But one cannot pass by the joys of the afternoon without mentioning Mary Ann; she is a pet with all the children and oftentimes her back is alive with four jolly youngsters who are off for a ride as far as they can persuade her to go. The children may use Mary Ann whenever they like, and there is never any fear of her being abused, for with true donkey instinct she knows when to refuse to go.

The great climax of the day is reached in the evening after supper. Before the pretty little Chapel everyone meets everyone else, and the children love to have the big children, for we are all children at St. Dorothy's, play the dear old-time games, until Gabriel appears with his trumpet summoning us to Chapel. I wish you might hear that family sing; it would put most of our Sunday Schools to shame, and our congregations, too, for that matter; but up there in the woods all seem to let the birds in their voices loose, and sing because they love to sing.

After Chapel, at the St. Dorothy's House, in the children's playroom is held a grand party, starting off with the "Ginger Ale" (Virginia Reel), as the children call it, and not finishing until all have had a chance to do a stunt, and little sleepy

eyes begin to give warning that it is time for the "small fry" to go to bed. I wish I had time to tell of all the fun we have at the evening party; talent is never lacking, and dancers, singers, comedians, story-tellers, poets, and artists of all descriptions are found in the family. Some evenings a theatrical entertainment is given, and nothing is too elaborate to be undertaken, for there is a wealth of theatrical costumes at our disposal, and scenery may be gathered from the woods or manufactured by the Sloyd department. Once or twice a good fairy came from San Francisco and added still more to our joys by furnishing ice cream for the party; and once we were so fortunate as to have two good fairies from the East staying with us, and they gave us an ice cream party every week.

When the little children have gone to bed there are still more good times for the older ones. Many a time have we shivered in our shoes as we sat before a blazing, crackling, open fire listening to some thrilling ghost story. On fine moonlight nights there are trips to the Living Tower, from the top of which can be seen miles of hills and valleys bathed in the silver light, and way off in the distance the lights of Santa Rosa twinkle and gleam. There are also excursions to the Haunted House where we build a bonfire, toast marshmallows and join in making the hillside ring with the old melodies that we all love. These parties are never late, for with all our good times we bear in mind the fact that a vacation must be a rest.

At St. Dorothy's we believe in freedom, so there is no code of laws by which we regulate the family, and none are expected to take part in any activity unless they decide to do so. That is one thing that helps to make everyone so happy there, and creates an atmosphere of love and peace. We believe that if we try to obey the laws of God, happiness must follow. There is no need to write these laws, for all know what they are. But I forgot,—there is one law, not written though, and yet all know it; it is whispered from ear to ear, and told in the stillness of the woods—"You must not chew gum."

Words fail to express the sweet, peaceful atmosphere of this beautiful place. It is always there, and everyone feels it. Many a time have I seen those come who are tired in body and wounded in spirit, and when they enter St. Dorothy's the burden drops off, never to appear again. Often little children come delicate and sickly; some on crutches, and go away healthy and strong, shouting as they pass through the lychgate on their way home, the St. Dorothy yell:

"Who are! Who are! Who are we?
We are, we are, St. Dorothy's.
Doughnuts, doughnuts, four for five;
St. Dorothy's Rest is very much alive.
Whee———ee!!!"

RICHARD M. TRELEASE.



Ready for a Hike.

The Saving Grace of Humor.

When a divinity student was invited to St. Dorothy's years ago he said that he really didn't want to accept the invitation because he thought that a houseful of crippled and convalescent children would be a sad and forlorn place. The people who had asked him, however, had learned a lesson from the boy who sold peanuts on the train. That boy was a psychologist. He went through the train and left a peanut in each person's lap; a little later he went through the train with bags of peanuts to sell. Every one who had tasted one wanted another one,—the bags sold fast. The friends of St. Dorothy's invited the young man for a very short visit, knowing that when he had had one taste of the joyousness of the children he would want to come again. The plan worked and he is St. Dorothy's most devoted friend.

The pathetic, nay, the tragic side of life has been the larger share of many of the children, but childhood is so blest in being able to live absolutely in the "day that is." The present, not the past or future, is the great thing with the children.

We never talk of our ills or troubles, past or expected, and as we try to make the day joyous, the problem is solved. Little do the children know how much they teach us and amuse us. Many funny sayings have become household words with us and many amusing incidents have happened.

On the evening train one day a small Russian girl of six arrived. It was nearly dark when she came. It is a little lonely to arrive at night at a new place where one knows no one—(I don't believe I'd like to get to Heaven after dark). She had supper and after she was in bed, began to sob. The nurse in charge went to her and said, "Now there are two trains every day to the city, and Mrs. Lincoln says if you will be a good girl tonight you can go home tomorrow if you want to."

Morning came and as the children were dressing they teased her and said, "Are you going home today?" The bright sunshine and the good bed had made things seem different and she said, "I don't know whether I am or not." Then she came down to breakfast.

The long white table with a big bunch of ferns in the center, large bowls of cereal at each place, plates piled high with corn bread, several pitchers of syrup, looked pretty attractive. She stopped and gave a great sigh, then said, "I think I'll stay." She stayed her month out and the only way she was persuaded to go home without weeping was to dress her in new clothes from shoes to hat. We found out afterwards that at her home the table was not set, the children were "handed out" food. No wonder the table looked good to the poor baby.

Another small girl wished to sing at the evening program and the words of her song made us very curious. All we could understand was, "Oh my game! Oh my game!" The mystery was solved when someone discovered it was "Home again, Home again."

Few children come furnished with tooth brushes, and so each child is presented with one. On leaving one small girl said, "May I take my tooth brush home?" On being informed that she certainly could, she smilingly said, "I'm glad. Last year I took mine home to my mother for a present, this one I'll give my father."

A darling curly-headed baby of two and a half years was taken into the Chapel by his mother the first night of his stay at St. Dorothy's. When Mr. Lincoln finished playing the hymns and walked to the center of the chancel steps and knelt for the prayers the baby slipped from the seat and hurried up the aisle and knelt just close beside him, his curly head pressed close. The children all smiled but no one stopped him and it was one of the sweetest sights St. Dorothy's has ever seen.

One day one of the dearest little crippled girls we have ever had with us was not well enough to leave the couch. Mr. Lincoln sat beside her and told her stories to help pass the long hours. She finally got very confidential and told him much family history, ending with an account of her father. She told how kind he was, getting up early to cook his own breakfast and always bringing her a cup of coffee. "He has to go so early," she said, "and comes home very late." Then turning to Mr. Lincoln she said, "What do you do?" To keep her interested he gave the story of a day in his life, saying, "Well, I begin work at half-past eight and teach till one," and so through the day ending with Chapel at five-thirty. Peggy looked up as he finished and said, "Gee! but you've got a slick job!"

One small girl was very deaf. On the first evening of her visit she was taught to dance the Virginia reel. She enjoyed it heartily and the next evening came with a beaming face, asking, "May we dance the Ginger Ale tonight?" It has ever since been known as the "Ginger Ale" at St. Dorothy's.

Surely humor and the ability to play are divine gifts—else God had never made a kitten, a monkey or a baby. We might all have been born old cats.

N. O. LINCOLN.

The Pacific Churchman

Volume LIII.

SAN FRANCISCO, JULY, 1918.

Number 12

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JULY CALENDAR.

- 7.—6th Sunday after Trinity (Green).
- 14.—7th Sunday after Trinity (Green).
- 21.—8th Sunday after Trinity (Green).
- 25.—St. James (Red).
- 28.—9th Sunday after Trinity (Green).

AUGUST CALENDAR.

- 4.—10th Sunday after Trinity (Green).
- 6.—Transfiguration (White).
- 11.—11th Sunday after Trinity (Green).
- 18.—12th Sunday after Trinity (Green).
- 24.—St. Bartholomew the Apostle (Red).
- 25.—13th Sunday after Trinity (Green).

Bishop's Appointments.

JULY.

- 7.—VI Sunday after Trinity, A. M.,
South San Francisco, P. M., Ocean
View.
- 14.—VII Sunday after Trinity, A. M., Mill
Valley.
- 21.—VIII Sunday after Trinity, A. M.,
Carmel, P. M., St. John's, Del Monte.
Evening, Pacific Grove.
- 28.—IX Sunday after Trinity, A. M., Ben
Lomond, P. M., Boulder Creek.

Diocese of California.

A Pastoral Letter.

THE BISHOP'S OFFICE,
1215 SACRAMENTO ST., SAN FRANCISCO, CAL.

MY DEAR PEOPLE:—

Out of hours of heart searchings for the Diocese and for myself and after earnest prayers for guidance for both, I am constrained to take you into my confidence and tell you by this letter of some profound concerns into which our war conditions seem to be drifting our Church life and indeed our very religion. And I cannot say too strongly that this is with devout recognition of a veritable new birth of the love of country and of humanity epochal in all the splendid service and sacrifice of war fronts and home heartenings. All this could be enlarged upon in terms of opportunity. If there be a menace it is the danger not of our losing ground for the Church but rather in our not being alert to use the opportunity. For it will be either the one thing or the other to us in these war conditions: Either we shall vision and vitalize the Church with greater meaning and mark upon contemporary life, or we shall show *data* of decadence. The Flag has touched all hearts. Everywhere the red cross beacons the century. The crimsoned Cross of Calvary was the first Red Cross in time and in meaning for mankind. That priority and ancestry is of the utmost import now to our right understanding and action for keeping our religion as a "first thing first." The literally crucial question now is, Shall the Cross of Christ touch all hearts? Will you not with me try to face and answer that determining question as congregations and as individuals?

Bear with me if I disclose to you some of the grounds of the concern that has come to me as these war years go on. With all allowance for true emergency calls upon those of us who cannot go to the front, for thought and time and gifts, these are some of the evidences I cannot ignore that calls that are not honestly of the emergency sort are cutting seriously into our Church and religious vitality, viz.:—It is not unusual when vacancies occur in our rectorships to find the sentiment, "We cannot now afford to give the same salaries as before"—and that with every sense of justice pointing to increase of most of the salaries in the scaling up of living expenses and the very modest general standards of clerical salaries at best. Then there are only too manifest the inroads of sundry appointments for war work and receptions upon hours for worship with a consequent easy-going absenteeism from altar and pew. To those whose religion means anything vital this is even more disastrous to the keeping of its altar fires burning for the spiritual life than it would be to wreck the physical life with a supreme disregard of food or sleep. The Government sees to it that the soldier at the front is the better soldier for having the best and most regular rations and it is up to us as Christians to understand once for all that we were never more called upon to give tone and morale to our patriotism by a very mettled care for our religious health and tingle. Many an ardent patriot is realizing that to be "a man behind the gun" he must do his best to be physically fit and in these times every one worthy of the name Christian must be keen to make the utmost of his sustaining Christianity behind the patriotism. In religion as well as in patriotism there is developing a sharp and decisive line between the backers and the slackers.

Now to be alive to this we must be quick to see and resolve to put in practice, a response to a Church call to service and sacrifice just as personal and insistent as those that are coming to us every day from our Country. Loyally we adjust ourselves to the exigencies of government control or suggestion, as for example, in the wheatless days for store and kitchen and table. Must we not for our religion's sake be willing to do the like? Either our religion is everything to us in facing the heart strain and death shadowing of the times or it is nothing. If it is everything to us we must come out into the open for it with a devotion to it and willingness "to spend and be spent" for it, which once for all proves that we are not deluding ourselves with anything like a "slackerism" towards our God. Some serious thought about this will be apt to lead to more reservation of Sunday hours of worship from business or pleasure, to more time and thought and gifts for the Church, to more depth of interest in keeping our religion true to its habits of prayer and practice. Church going and giving will be happily re-enforced from a height-

ened purpose to cut out distractions and diversions from them in motorless and golfless and receptionless devotion rigidly kept for them. And Sunday laziness and picnic projects and visiting and recreation and odds and ends at office and home will be relegated to hours outside of those so vitally needed for conserving the religion, which in the long run must support our patriotism, as the trials and sorrows of war press down upon us in all the sad casualties and heart-aches that are looming.

My dear people, I appeal to you yearningly out of a deep solicitude. The Flag nobly fathoms and stirs our Country love. The Cross sounds the depths of that too in a scale of sacrifice. But it measures down below that into the vaster depths of our religion. And out of such depths I would beg you make our own the rallying cry of Cyprian of old, when Carthage was undergoing experiences that tried men's souls—"Be true to your Christian birthright."

Affectionately your Bishop,

WILLIAM F. NICHOLS.

V. Sunday after Trinity,
30 June, 1918.

Personals.

The Rev. Charles Hitchcock has become Rector of St. Peter's Church, San Francisco.

Rev. Dr. James Otis Lincoln and Mrs. Lincoln are in residence at St. Dorothy's Rest for the summer.

The Rev. Edward Morgan, Rector of St. Luke's Parish, San Francisco, has gone abroad to visit his family.

The Rev. Dr. Parsons has gone East to meet with the Commission on the Revision of the Prayer Book.

The Rev. John A. Collins has taken charge of the Church of Our Holy Saviour, Santa Clara, and of St. Thomas' Church, Sunnyvale.

The Rev. Richard M. Trelease has entered upon his duties on the Staff of St. Mark's Church, Berkeley, and may be addressed at 2314 Bancroft Way.

Rev. S. D. Thomas, in addition to his duties in the Parish of the Church of St. Matthew, San Mateo, is assisting in the service of the Church War Commission at Camp Fremont.

The Rev. Thomas G. Crump, for some time in charge of the Missions at Centerville and Niles, recently died at Cannon Falls, Minnesota, where he has been officiating since leaving California.

The Rev. Clifton Macon asks us to correct a misstatement in the June number—and to say that he is *locum tenens* of Christ Church, New Brighton, Staten Island, N. Y., in the absence of the Rector on war work.

The Rev. William T. Holt has resigned as Vicar of Holy Innocents', Oakland, and will devote his whole time to the work of the Seamen's Church Institute and the Church War Commission of the Diocese of California.

Col. William Augustus Nichols, Retired, U. S. A., who died suddenly last month, was a faithful and interested member of the Cathedral Committee. He had a notable Army record and will be greatly missed by his colleagues both in Army and Church.

The Rev. Frank H. Church has been elected Priest-in-charge of All Saints' Parish, San Francisco, during the leave of absence of the Rector, Rev. Harvey S. Hanson, who takes charge of Trinity Parish, San Francisco, during the absence of the Rector, Rev. Frederick W. Clappett, now Chaplain of the "Grizzlies." Dean Hanson was assistant to Dr. Clappett at Trinity fourteen years ago.

Dr. Fayette Watt Birtch, the efficient Resident Physician of St. Luke's Hospital, died June 14th and was buried from St. Luke's Church, Bishop Nichols officiating. Dr. Birtch, in addition to his valuable service in the daily Hospital round, was most active in the weekly Clinic or Symposium which met at the Hospital on Friday afternoons for the discussion of medical subjects and the consideration of special cases arising in practice.

Mrs. L. F. Monteagle, President of the Woman's Auxillary, took the Bishop and Mrs. Nichols, Archdeacon Emery and Rev. Hugh E. Montgomery in her automobile on the Bishop's annual visitation to the Salinas Valley Missions under the charge of the Rev. Edward A. McGowan. Mr. Montgomery spoke everywhere of the aims of the Church War Commission, of which he is the Chaplain, and Mrs. Monteagle spoke to the Churchwomen at the various points.

The following prayer is commended for public and private use:

O God, help us to pour out our hearts by ourselves and in the congregation, in these days in which Thou hast smitten our hardness of heart and our worldliness so that waters of anxiety gush out over the worries and woes of war. Turn us to Thee with a new sense of dependence. Help us to sweeten the waters of care that they may become to us the living waters of Christ. Guide our footsteps now into a new and resolute betaking to prayer. Help us to set apart more time for our closer walking with Thee our Saviour Jesus Christ. Amen.

INTERCESSION BOX.

"It is not by paces but by prayers that God is come at."—Bishop Andrewes.

Think and Thank.

1. For the safe arrival overseas and preservation of those from our Diocese.
2. For the awakening to a responsibility for personal service abroad and at home among our people.
3. For the progressive organization and efficiency of the Work of our Church War Commission and their active staff in our Camps.
4. For the hopeful filling of some of the vacancies in the Diocese.
5. For the responsiveness of some of our remoter congregations to the recent Salinas Valley visitation.
6. For "the return of seed-time and harvest, for the increase of the ground and the gathering in of the fruits thereof, and for all the other blessings of God's merciful providence bestowed upon this nation and people."

"Ask in Faith Nothing Wavering."

1. For dear ones on the sea and abroad in service.
2. For a prompt attention by every Churchman and Churchwoman in the Diocese in the matter of raising a generous fund for the purposes of our War Commission.
3. For a blessing upon the Summer colony of "St. Dorothy's Rest and upon "St. Andrew's Camp" and the holiday outings of our choirs and Boy Scouts.
4. For all those in authority in Church and State in these critical days.
5. For a rebirth of a spirit of service and sacrifice for the Church and our holy religion among our Church people like that in evidence for our country.
6. For the comfort and peace of those left at home as the war goes on with its uncertainties and anxieties and sorrows.

All Saints' Parish, Palo Alto.

On June 9th a Service Flag containing 27 stars, of which two are gold, for men who have already given their lives. Lieut. Fergusson, nephew of Prof. Fairclough, was killed in action in 1916 in Flanders. He was a faithful and regular communicant of the Parish while in Stanford.

The Union Service on the evening of Memorial Day was remarkably Catholic in character. Seven religious bodies were represented, including a Roman Catholic Priest and a Unitarian minister.

The exercises of the day lasted most of the morning, beginning with the decoration of the graves of departed heroes by the surviving Civil War veterans at 8 o'clock, followed by a parade, the dedication of a bronze tablet by the G. A. R. and memorial addresses and service at which Rev. David Evans gave the Invocation.

The Executive Committee of the Brotherhood of St. Andrew met in Grace Guild Hall on Tuesday evening, June 11th, with a goodly number of clergy and laymen present. Steps were taken for the reorganization of the Executive Committee, a full report of which will be made at the next meeting to be held next month at Trinity, Oakland, Telegraph Avenue and 29th Street.

A "Committee on Chapters" was appointed to encourage and assist in the formation of new Chapters; and a "Committee on Program" to arrange for the next meeting.

Annual Picnic of Trinity Church School, San Jose.

Saturday, June 1st, 9 a. m., saw the usual happy crowd of children, large and small, accompanied by their teachers, of Trinity Church School, and augmented by the schools of Christ Church and St. Andrew's Mission, boarding the electric cars for Congress Springs. Of course the occasion was the annual picnic; a historic event from time immemorial. Many adult members of the congregation as well as parents, took the day off from Red Cross duties, war work and home cares, to spend it with the children in the open. Our happiness was heightened by the presence of delegations from St. Peter's Church, Redwood City, under the leadership of Dr. Francis Brown, from Trinity, Menlo Park, and from St. Thomas' Church, Sunnyvale, and it was a great, cheery family of about 375 which sat down to an abundance of good things to eat, under the trees, close by the rippling little stream which is such an allurements to go wading. Thereby hang one or two tales of minor accidents and childish woes, which involved improvised first aid measures of a crude nature. Dancing, games and races made up the afternoon program, and the prizes given for the latter were thoroughly in keeping with the patriotic spirit of the times, being Thrift Stamps, which the young people thoroughly appreciated. Altogether, we all spent a most friendly, delightful day.

A. W. W.

Christ Church, Sausalito.

On Memorial Day a patriotic service was arranged by the Rector, Rev. H. St. George Buttrum, D. D., for the whole community. The Red Cross local chapter, the Home Guard, and other patriotic organizations participated. So well did the people respond to the Church's lead that a number were unable to obtain admission, so crowded was the Church building. Appropriate prayers and hymns were arranged. Addresses were given by the Rector and other speakers.

An impressive part of the service was the pledge of allegiance to the flag by the whole congregation standing.

Editor PACIFIC CHURCHMAN,
1217 Sacramento Street,
San Francisco, California.

DEAR MR. EDITOR:

Upon the suggestion and call of the Rev. Hubert Cowley-Carroll, on Tuesday evening, May 21, 1918, eight of the twelve alumni of the Church Divinity School of the Pacific, who live in the vicinity of New York, held a reunion at Hotel Schuyler, New York.

The names of those present were as follows: The Rev. George Thomas Baker, the Rev. Hubert Cowley-Carroll, the Rev. Harmon C. St. Clair, the Rev. George Nelson Deyo, the Rev. Wilfrid L. Greenwood, the Rev. Herbert Percy Hames, the Rev. Clifton Macon, the Rev. Francis C. Murgotten.

Greetings were telegraphed to Bishop Nichols and the alumni meeting at the same hour in San Francisco. A permanent organization of the alumni of our Divinity School now living on the Eastern coast, was effected with the Rev. Hubert Cowley-Carroll as president and the Rev. Wilfrid L. Greenwood as secretary. Annual meetings are scheduled to take place on Tuesday after Whitsunday.

Sincerely yours,
WILFRID L. GREENWOOD, Secretary.

This number of the PACIFIC CHURCHMAN will be mailed to some 600 people who are not subscribers. The Churchman is the Bishop's medium of communication with his people, and will keep you informed of doings in *your Church family*. Will you not become a regular subscriber. Remit \$1 to the Pacific Churchman, 1217 Sacramento Street, San Francisco, California.

Proposed Visit of the Rev. Dr. Percy Dearmer.

A recent letter to Bishop Nichols from the Rev. Dr. Percy Dearmer, the distinguished English scholar and writer, brings the pleasing announcement of his expected arrival in San Francisco about June 21st. It is the hope that our Church-people of San Francisco may have the opportunity to hear him and arrangements will be made in due time looking to that privilege. He writes also, "I thought that possibly you might know of some places on the route from West to East where the Bishop might care * * *. I could quite well break the journey for two or three days at one or two places on the way. I have been lecturing and preaching for the Y. M. C. A. in France and India for the last two years and have a dozen sets of slides."

Social Service Commission.

The Marin County representatives of the Social Service Commission arranged for a meeting in Christ Church school-room, Sausalito, on June 12th. The meeting which had been well advertised was largely attended. The speaker of the evening was Dr. Adelaide Brown of San Francisco, who was introduced by Rev. Dr. H. St. George Buttrum; her topic was "Child Welfare." After a most interesting and instructive address Dr. Adelaide Brown answered many questions dealing with child welfare. The next meeting is to be held in Ross.

Bishop F. R. Graves of Shanghai, China, has completed twenty-five years of service as a Bishop of the Church in the Far East. In 1893, the year in which he was consecrated, the Church was established in the city of Shanghai and there were some out-stations around it, but none at which a foreign Missionary resided. The next stations where our Missionaries were placed were Hankow and Wuchang. We had just got a footing in Ichang, in 1890, and opened an out-station at Shasi when the house was burned in the riots of 1891 and the foreign Missionary had to withdraw. The foreign part of the Mission staff was a small one, the Chinese clergy were few and there were no trained catechists or Bible-women such as we have now. The original Diocese extended from Ichang to Shanghai, a length of nine hundred miles. This was divided into two by the establishment of the Missionary district of Hankow under Bishop Ingle in 1901. In 1910 this Diocese was in its turn divided and the Missionary district of Anking set off. All three Dioceses form the China Mission of the American Church, which together with the five English Dioceses and the one under the care of the Church in Canada constitute the *Chung Hua Sheng Kung Hui*, or Holy Catholic Church in China. The establishment of this national Church is perhaps the greatest advance which Bishop Graves has seen in his twenty-five years of service, and he was to a large extent instrumental in bringing it to pass.

St. Luke's Church, Hollister, received on Easter Day a very handsome silk flag for the chancel, also a beautiful "Revised Version" Lectern Bible, with full sets of markers. On Sunday, June 9th, the Rev. Dr. King dedicated a large service flag, on which are fifteen stars, representing the young men of St. Luke's who are in the service of their country. On Sunday, June 16th, Dr. King preached the baccalaureate sermon for the graduating class of the San Benito County High School.

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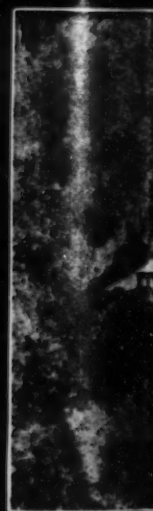
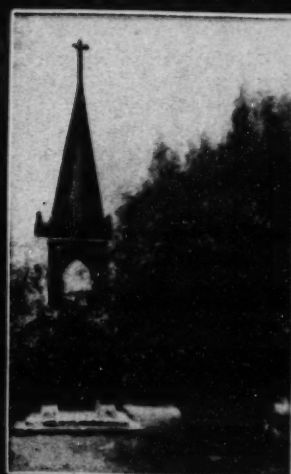
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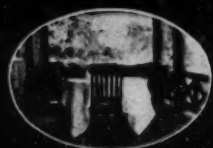
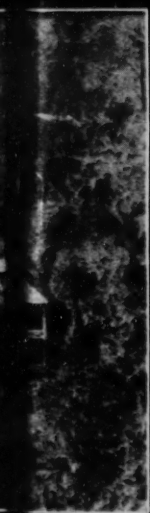
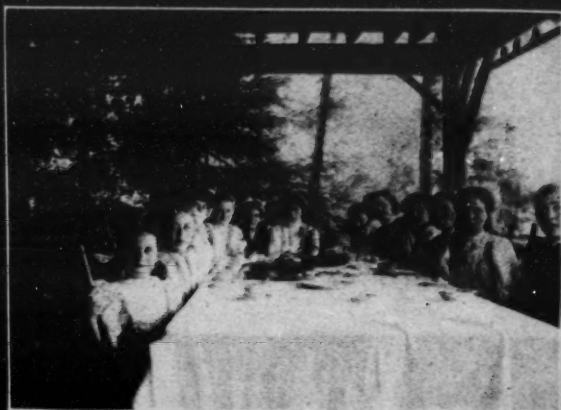
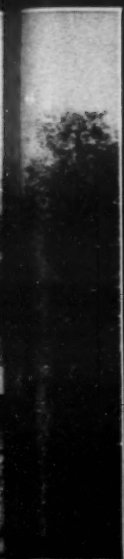
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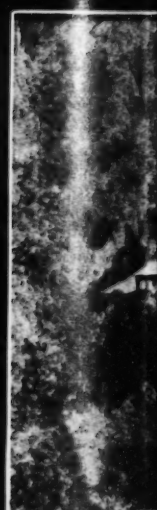
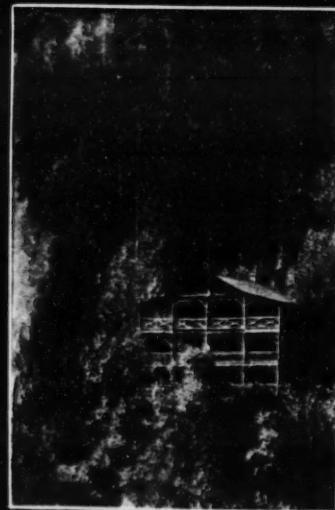
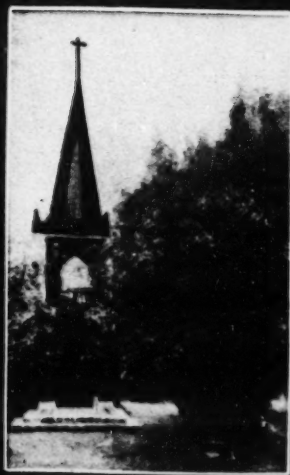




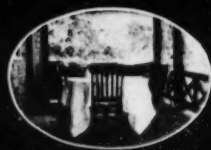
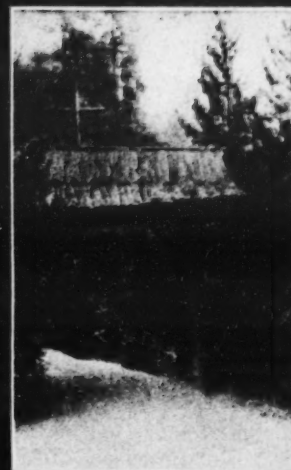
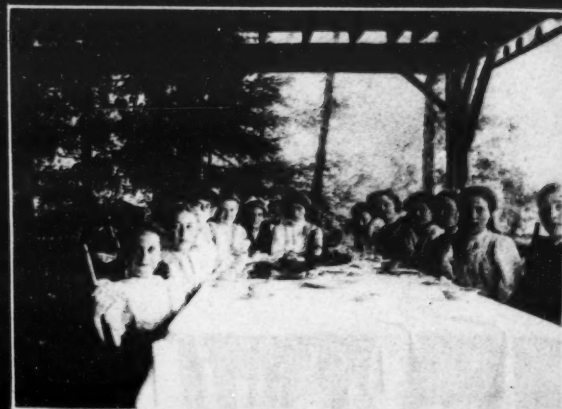
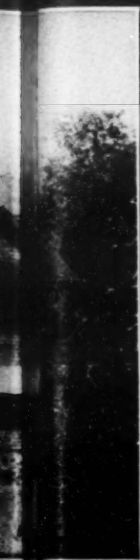
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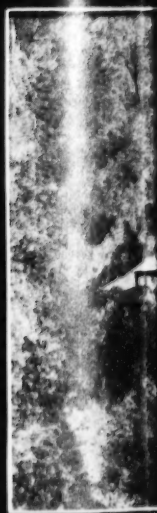
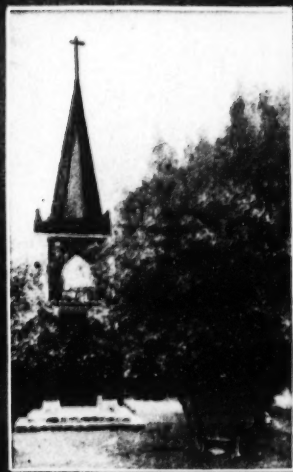
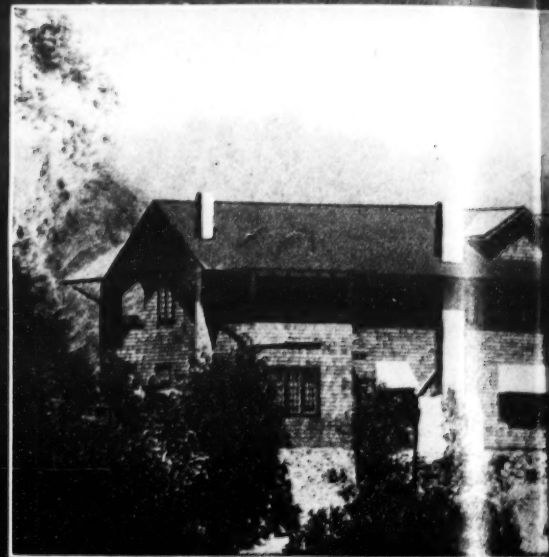
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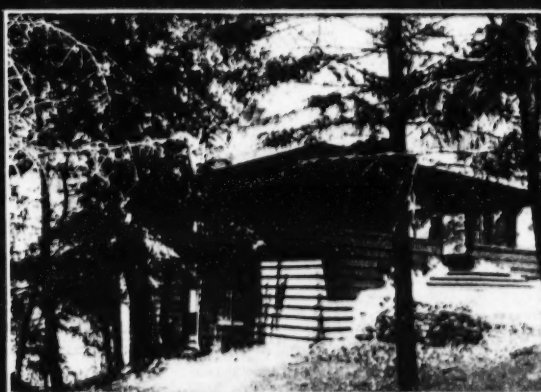
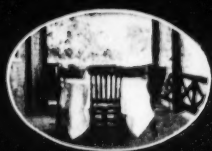
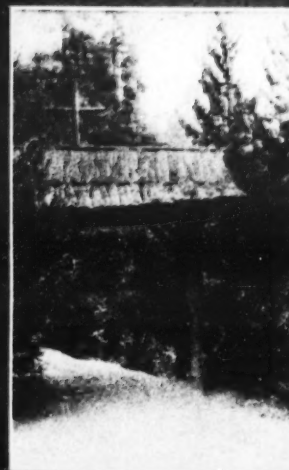
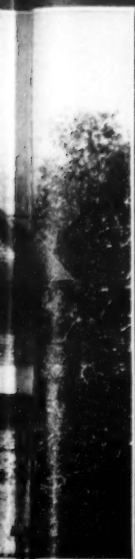
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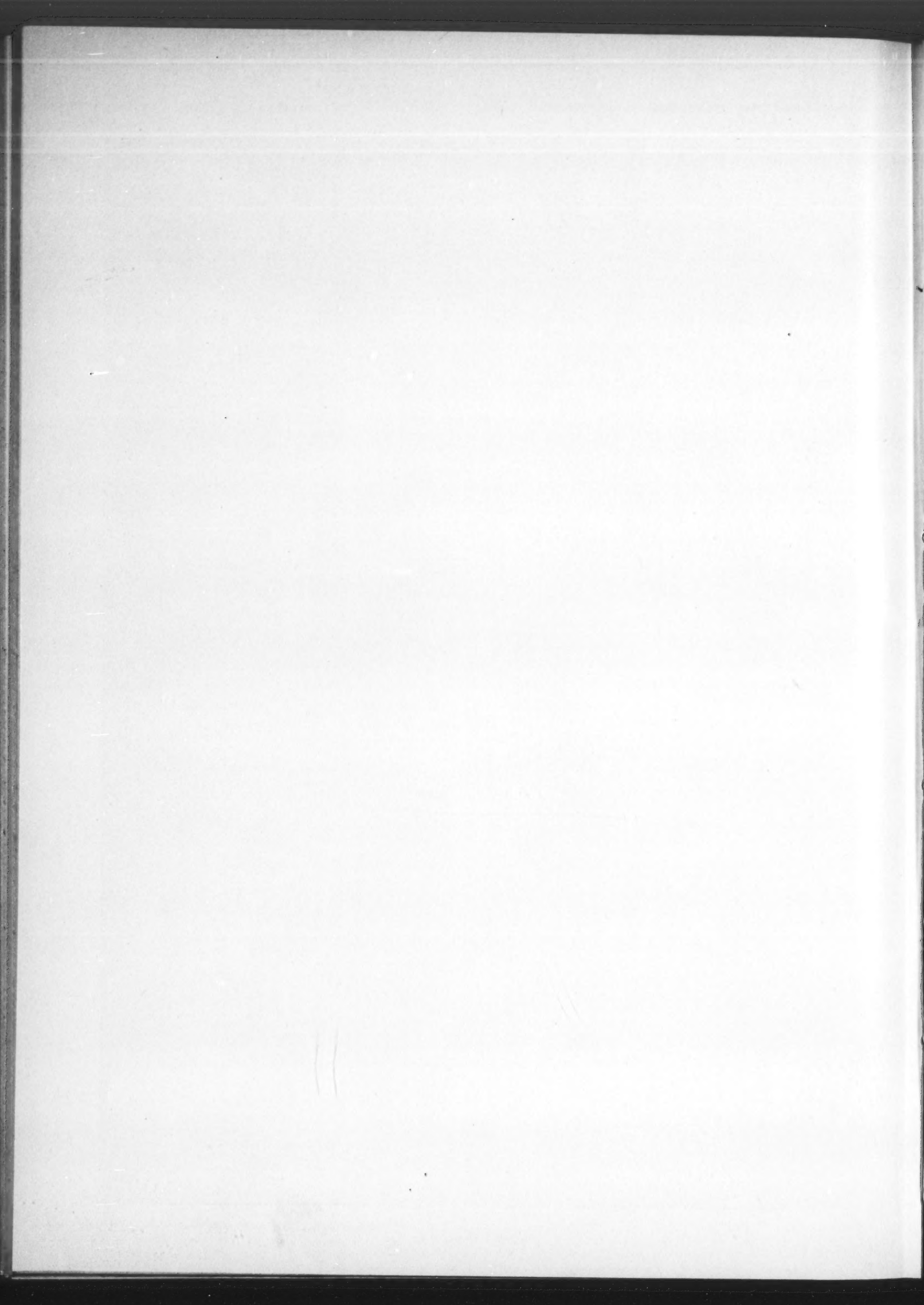
Y'S REST.



ST. DOROTHY



Y'S REST.



Province of the Pacific

Official Notice.

The Third Synod of the Province of the Pacific will convene in Trinity Church, Seattle, Washington, on Thursday morning, September 5th, at 10 a. m., continuing in session until and including Sunday evening, September 8th. All regularly elected delegates will consider this as the official notice issued in accordance with the By-Laws governing the Synod.

(Signed) ALFRED LOCKWOOD,
Clerk of Synod.

District of Idaho.

Annual Convocation.

The Eleventh Annual Convocation of the District of Idaho convened in St. Michael's Cathedral, Boise, May 23rd, at 8 P. M., the Rev. W. H. Bridge, of Moscow, preaching the Convocation sermon. All the clergy were present excepting four, two of which number were engaged in war service.

On Friday morning the celebration of the Holy Communion was held at 10 o'clock, the Bishop of the district being the celebrant, assisted by the Ven. Archdeacon Stoy, the Very Rev. Alward Chamberlaine, Dean of St. Michael's Cathedral, the Rev. Martin Damer. The Woman's Auxilliary of the District also took part in this service and presented their annual offering. The Bishop's address delivered at this time was both interesting and inspiring. "May we not hope," he said, "that after this awful suffering, when the last gun has been fired, and the battle flag has been furled, that then the nations of the world will become in reality the kingdoms of our Lord and Saviour, Jesus Christ? Men will then, as a whole, build their social, religious and industrial systems on the precepts of the Holy One. The only government which is going to be safe for the world is practical Christianity. There is no sacrifice too great for us if we accomplish this."

Among the noteworthy features of the year's work the Bishop mentioned the building of a new Church at Glenn's Ferry, the paying off of mortgages on St. Michael's Cathedral, Boise, and Grace Church, Nampa, and the splendid class of 44 presented by Dean Chamberlaine at St. Michael's Cathedral, the largest ever confirmed there.

Immediately after the service, the Convocation convened in the Bishop Tuttle Church House, and elected the following officers: Secretary, the Rev. Thos. Ashworth; Treasurer, Geo. H. Hackett. The Bishop appointed the following Council of Advice: The Very Rev. Alward Chamberlaine, the Venerable Howard Stoy, the Rev. Martin Damer, R. M. Davidson and Geo. H. Hackett.

The following clergy were elected delegates to the Synod of the Province of the Pacific, which will meet in Seattle: The Very Rev. Alward Chamberlaine, Boise; the Rev. S. W. Creasey, Fort Hall; the Rev. D. J. W. Somerville, Lewiston; the Rev. J. H. Dickinson, Pocatello. Alternates, Rev. W. H. Bridge, Ven. Howard Stoy, Martin Damer, Rev. Thos. Ashworth. Lay delegates, F. S. Randall, Lewiston; D. W. Church, Pocatello; R. M. Davidson, Boise; C. L. Longley, Twin Falls.

The sessions of the Convocation were full of interest, and several patriotic resolutions were offered and adopted bearing on the Church's work in supporting the Government in this crisis.

On Trinity Sunday, May 26th, an ordination service was held in St. Michael's Cathedral in the presence of the clergy of the district and a large congregation. Andrew Luscombe Bramhall was ordained Deacon, and the Rev. Thos. Ashworth and Rev. Homer Ellis Bush were advanced to the Priesthood, the presentors being the Rev. Howard Stoy, the Rev. Martin Damer and the Rev. D. J. W. Somerville. The Bishop preached the sermon.

A very interesting commencement took place at St. Margaret's Hall from May 24th to 26th, culminating in the delivery of diplomas to the two graduates on Sunday evening. The Rev. Mr. Somerville of Lewiston preached the baccalaureate sermon. The Bishop delivered the diplomas and made a short address. The school has a very good outlook for the coming year.

District of Nevada.

I have just returned from a trip over the entire State by automobile, which took me into every county. Thirty-one places where we hold services were visited and other places studied to determine the feasibility of beginning work in them.

It speaks volumes for the zeal with which the clergy are doing their work when I say that my trip did not carry me through three places where I felt we were neglecting an opportunity. With more men the work would be rearranged, giving some places more frequent services.

Such a trip is a great pleasure through the meeting of old friends and the making of new. The generous hospitality extended is an unmixed joy. The weather was fine, the roads good and the mountains and deserts each year seem to be more wonderful than ever. The congregations were excellent and I pray that my message about a general house-cleaning for Nevada was helpful. There were baptisms, confirmations, celebrations of the Holy Communion and lonely lives were cheered. Isolated Churchpeople know that the Church has not forgotten them. These annual trips strengthen and inspire me and I believe they help the work in Nevada. The earnestness and enthusiasm of some little congregations are a revelation of the value of religion. I wish it were proper to mention names!

All together nineteen hundred miles by auto in Nevada is some trip!—Bishop Hunting in *Episcopal Church News*.

The Church in Manila and the Philippines.

Greetings from the Philippines! Although those of us here have traveled almost as far as a famous hero of an Arabian Nights' tale, we have not traveled beyond the jurisdiction of a live Church, that most important factor in any community.

It would be such a pleasure to tell you all about the Church in the Philippine Islands, but all about it is a very great deal, and I must be content with mentioning a very few things.

The wonderful work among the wild tribes in the north, is a phase to be carefully noted. The non-Christian provinces were years ago chosen by the Church as the most suitable places for our Missions. Sagada, the Mission for the Bontoc Igorots, is chief among these. Here in the hills the Mission Church and compound stands with the little villages of half-savages clustered about it. The children and the older people as well are here taught to live cleanly, to work, and to study. The industrial classes have accomplished wonders in hand-sewing, weaving, lace-making, and embroidery for the girls, and in wood-working, cabinet-making, and agriculture for the boys. Imagine these things being done by a race of people who still occasionally beg Father Staunton to allow them to take vengeance on an enemy by carrying away his head! The boys at Sagada, under careful supervision, print a paper, manage an exchange, and build the necessary Mission buildings. One who has not visited the Mission cannot possibly understand the advance in civilization which this means.

So much for Christianizing and civilizing the wild tribes. In Manila the mainstay of the city is St. Luke's Hospital. Since the Philippine General Hospital has been given over largely to caring for the native population, St. Luke's has been called upon to stretch its limited capacity to the utmost. In one instance a patient suffering from a compound fracture of the leg had to be placed in the maternity ward, and a very grateful man he was to be accepted.

The free dispensary in connection with the hospital alleviates much suffering and saves the lives of many wee brown babies every year. The training of native girls for nurses is in itself a means of doing an unlimited amount of good.

The Columbia Club in Manila is a real blessing to the young men away from their homes.

The Cathedral is a Church home for many members of foreign communities as well as for Americans. It has ever been an inspiration to the city, and only from such a center could there radiate such a wide influence for good.

These few phases of the work of the Church have been taken at random. There are many, many more quite as important as these mentioned, but an entire number of the PACIFIC CHURCHMAN cannot be given over to the Philippines.

Think of us out here as doing our best in the community in which we live, and sending our quota to the front in the great struggle "over there."

WINIFRED HUNTER.

A message from China to the Board of Missions announces the death in Kiukiang of Rev. James Jackson, D. D. For more than twenty years Doctor Jackson was one of the missionaries of the English Wesleyan Church in China. In 1900 he was confirmed by Bishop Graves and later in the same year was ordained to the diaconate and priesthood. After a year on the teaching staff of St. John's University, Shanghai, he became, in February, 1900, Rector of what was then Boone School. Doctor Jackson's experience and ability as an educationalist were at once felt in the school administration. In 1903 a college department was opened. Later, theological and medical schools were organized. In 1909 Boone College was incorporated as a university and two years later the first class was graduated with the degree of B. A.

Doctor Jackson retired from his duties as president of the university about a year ago and has since been living in Kiukiang as a missionary employed in the District of Anking under Bishop Huntington.

The Brotherhood of St. Andrew

The Army and Navy Department—What It is and the Work It Does.

Immediately after the fateful Good Friday when this Nation decided to enter the Great War, the National Council of the Brotherhood of St. Andrew made plans for a program of Christian work among the men in the Service which resulted in the formation of the Army and Navy Department, under its own Council, and with full authority to guide and direct the Brotherhood work for the men in the Service.

The Brotherhood alone, among all the hundreds that began work for our soldiers and sailors, announced at the beginning that it had no material help to give, but rather was going to demand that our boys should give, not money—but Service to God, among their comrades.

The movement was not popular at first but its very merit won. In no better way can the work be typified than by the remark of the young infantryman, who, when asked what the group he belonged to was, replied: "Why, that's the Help the Other Fellow Society!"

Our young men have gone to the front and are now quartered in camp and hospital, exposed to hardship and temptations. The Church has not deserted them. Her sacraments are being brought to them and every effort made to strengthen their spiritual lives.

The Brotherhood has enlisted in this service laymen of the Church. So rapidly has the work spread afield there is an ever growing demand for more and more consecrated workers. These laymen, Brotherhood Secretaries, they are called, work in close co-operation with the Bishops, Chaplains and Clergy and with the religious workers of the Y. M. C. A., and other organizations.

Secretaries have been placed in most of the large camps throughout the country and soon the work is to be extended overseas. The Brotherhood Secretaries usually live in camp, mess with the men and in many camps are attached to the Y. M. C. A. Camp Staff, but are free to occupy all of their time in personal religious work.

The basis of this work is to get earnest Christian men in the ranks to help their fellows to live clean lives. The Brotherhood Secretary expends his energies in lining up men capable of carrying on this work. These men are called "keymen," and it is around them little groups of personal workers are formed.

A word about these groups as expressed in *Trench and Camp*, the Soldier's paper, sums up the situation well:

"It's a happy idea to have these groups of men getting together and standing for the clean things in life. The democracy of the group is paramount. They make their own rules, elect their own officers and meet once a week when possible. One thing they have in common is their motto of 'Prayer and Service,' and 'Get your Brother.' Fundamentally they stand pat for things religious in a strictly interdenominational way. In some of the barracks a chapter from the Bible is read by one of the group before they turn in. The sick committee keeps track of the boys sent to the base hospital and sees that someone visits them."

That briefly gives an idea of the group work. The men touched by the Brotherhood Secretaries and the groups are urged to go to Church—to make their communion at least once a month if possible. Naturally the Brotherhood Secretaries' first and most intimate points of contact are with Churchmen and Brotherhood men particularly, but they zealously serve the Chaplain, of whatever faith he may be, and also co-operate heartily in all Y. M. C. A. activities.

The Brotherhood's Camp Secretary is also the active helper to all our Clergy in touch with his camp and assists in arranging for celebrations of the Holy Communion and bringing men to attend this and other services. In short, he so conducts himself as to be a "faithful servant" of our Lord and Saviour, co-operating with all who are like-minded to do His will.

The organization of the Army and Navy Department of the Brotherhood is composed of the Central Office, of which Frederick S. Titsworth is Executive Secretary, and the field workers of which B. F. Finney is Chief Secretary and G. Frank Shelby, Personal Secretary. Mr. Shelby will be Chief Secretary for the work in France.

It is the function of the Central Office to keep a corrected, up-to-date card catalogue of all enlisted Churchmen, giving their Parish, home and as much information as may be obtainable concerning their families. On May 15th more than 30,000 names were in this catalogue and the work of adding names goes on daily. There is urgent need for every Parish to send in names for this great Honor Roll of the Church, giving full military address and other information concern-

ing members of the Parish in the Service. This Honor Roll is used to the fullest extent. The names of these men are sent to the Brotherhood Secretaries, Chaplains and Clergy in their respective camps—and through the medium of this Honor Roll they are brought a personal touch from the Church. The Central Office fosters correspondence with these men and ministers to their wants by co-operating with all agencies available for the purpose, such as the distribution of literature, comforts and the like. The Central Office also endeavors to keep correct census of all Church Chaplains of the Army, Navy and Red Cross and all Clergy attached and unattached to the ranks.

The Central Office acts as a bureau of information to Brotherhood Secretaries to aid them in their work and to collect and disseminate their experiences and make them available to all concerned, and also promotes and co-ordinates work of neighboring Parishes with the work within the camps.

The Challenge to Laymen.

In the imperative and urgent call for men, the individual Parish can do much if it will but sound its own laymen and every worthy candidate for service as Brotherhood Secretaries in the camps, here and overseas. Too much stress cannot be laid on this. Each day that passes sees the growth in the ranks of those serving the colors, and each day that passes must see men stepping forward to help the men who are standing ready to make the supreme sacrifice.

Those who hear the Call of this Challenge should communicate with The Brotherhood of St. Andrew, Department of Army and Navy Work, Twelfth and Walnut Streets, Philadelphia, Pa.

B. F. FINNEY, Chief Secretary.

F. S. TITSWORTH, Executive Secretary.

Thirty-Third Annual Convention.

We desire to direct the attention of the people of the Diocese to this year's National Convention of the Brotherhood of St. Andrew, to be held at Northfield, Massachusetts, in the Heart of New England's great Vacation Land, one week, Wednesday, August 14th to Wednesday, August 21st.

All the well-known features of past Brotherhood Conventions will be found in this one, as well as the opportunity for spending a week's vacation. Sessions will be held in the mornings and evenings; the afternoons being reserved for rest and recreation.

Men like Bishop Woodcock, Father Sill, the Reverend Dr. Stewart, the Reverend Dr. Tomkins, Dean Bell, Dr. William C. Sturgis, Dr. John W. Wood and Dr. Jeffreys will be the leaders.

Send for a copy of *St. Andrew's Cross*, or write for information as to board and lodging, complete program, registration fee, etc., to Convention Secretary, Brotherhood of St. Andrew, Church House, 12th and Walnut Sts., Philadelphia, Pa.

The Church in Western Colorado has a big problem before it in reaching the widely scattered people of the district. The Rev. Philip A. Easley, in writing of the work, describes the opportunity in this way: The ministry is the same here as elsewhere—ministry for sorrow and suffering, ministry for doubt, ministry for sin, ministry that will produce trust and confidence, ministry that will link up men and women with the "beloved community," ministry that will inspire to service and make faithful soldiers and servants of Jesus Christ. But one great difference there is: The Church is here in the beginning of a country that will some day be old and strong. Now is her hour to plant well in order that in spirit as well as in matter Western Colorado may be truly a land of promise.

St. Luke's Hospital

27th AND VALENCIA STREETS, SAN FRANCISCO

The offering at the morning service on the Sunday nearest St. Luke's Day (October 18th,) together with *thank-offerings* for recovery from sickness, special donations and legacies, are added to the Fund for the Endowment of a Free Bed to be known as the Bishop's Bed. The Bishop of the Diocese will have the nomination of the ones who may use it.

The Churchwoman in Convention.

By the RT. REV. WILLIAM F. NICHOLS, D. D.,
Bishop of California.

(The growing interest in the question of representation of our Church womanhood in Church legislation has incidentally put our California "House of Churchwomen" somewhat into the limelight. There is always the possibility of missing our "point of view" in such publicity. Some may unintentionally mistake our progressive experiment as claiming a patent for finality. There may be the radically righteous who will "smite it friendly." "Let not their precious balms break its head." It is only unassuming—but by no means unassuredly—a try-out of representation on lines of equality but not identity. It is working *toward* equality though not yet in the fullest stage of that development. To make this plainer, of its recognition of a "man fashion" and a "woman fashion" and to avoid misconception of its motif or present status by any who may be disposed to pay it the flattery of imitation the following article is reproduced from the *Living Church* of June 2, 1917.—EDITOR.)

The right fitting of womanhood into its sphere is one of the most distinctive as it is one of the most determining measures of modern life. What it may mean to India, to China, to Turkey, and to other vast populations which are more or less awakening to an emancipation from the chattel somnolence of the sex, to say nothing of the exigent questions which beset progress in the matter in the fullest light of civilization, furnishes a surmise looking toward the making of a veritable new era.

It is far from the purpose of this paper, however, to discuss such an ambitious and multiplex general movement. Mere passing recognition of it is all we need essay in order to take into account the coincidence and possible correlation with it of a growing consciousness among our own "chief women not a few"—and among many of our clergy and laymen as well—that something is still to be desired in the constitutional and canonical status of our womanhood in the way of integral and effective ensphering. And perhaps this is all the more worthy of our divination and appraisal just because in so many quarters it is under the reserve of that ornament of a meek and quiet spirit apt to be characteristic of our devoted Churchwomen. We should not, however, mistake the deep distaste for anything like clamor over it for a lack of honest querying as to whether our legislative halls do not have their seating and voting privileges devised a little too disproportionately "man fashion." At the St. Louis General Convention the House of Deputies found that, like the House of Bishops, it, too, had an "open door" question all of its own, raising this very point.

And this year—which marks in war zones, and it might be said the world over, such an unprecedented and well justified appeal to womanhood to share in the industrial and other work heretofore more associated with man; this year, when the suffrage question is finding such advancement, and for the first time a woman takes her seat in our House of Representatives—the Church on its part can ill afford to be slow to see the significance of it all. And indeed the Church is becoming more and more awake to the realization that it cannot creditably much longer continue a policy of leaving so much to the taxation of women's energies and pockets, in guilds and individually, without representation. The recent asking for a council of advice from the membership of the Woman's Auxiliary as a new recognition of its potent auxiliary status to the Board of Missions is an evidence of this, not to mention other signs ecclesiastical of the times. And it may safely be presumed that the attitude of the Church is not that of a grudging concession but of a wide and earnest desire to learn what the "next step" toward wise and womanly representation should be, and how to take such a step in a way best to express for the century the value and power of Christian womanhood—as it has been great in faith and works for the centuries past—without deflecting the ideal charm of womanhood itself.

And it is well to recall some of those periods in which womanhood has under God given a shaping to whole eras of progress for the Catholic Church. To cite a few from our own line of Catholic continuity, we remember that it was the Queen Clotilda to whose stand for Christian faith Clovis and the Franks a good deal owed their conversion to Christ; in like manner it was to Bertha's steadfastness in the faith that Ethelbert and the South Saxons were brought to Christianity; it was to Ethelburga that Edwin and the North Saxons owed

their first turning to the Gospel; and two of the longest and most epochal modern reigns have been given the distinguishing names of Elizabethan and Victorian eras. It would be an interesting and not difficult study to show how in all of those periods the woman's way was definitely characteristic and different from the man's way. Probably each of these historic women herself realized this, as we find Queen Victoria naively avowing it in one of her letters:

"We women are not made for governing * * * we must dislike these masculine occupations; but there are times which force one to take interest in them *mal gré bon gré*, and I do, of course, intensely."

Now, if there ever existed any doubt as to the qualifying of womanhood in matters of parliamentary procedure and debate, women's clubs everywhere, and our Church Auxiliary and guilds, have demonstrated the readiness and efficiency that come with actual experience. And the forensic *equality* of women with men as a credential for admission to our legislative bodies is not the point upon which most of our thoughtful people will make up their minds in the matter. What would seem to be worthy of especial consideration is whether some recognition be not required of the fact that equality does not necessarily mean *identity*, and that, while the qualifications may be beyond question, there may be the advantage of a different point of view of womanhood, as such, to be conserved in its admission to co-ordinate powers of legislation in the Church. Something of the sort seems to be more than implied in the two parables of the Kingdom of Heaven, those of the Mustard Seed and the Leaven. It is significant that, in their bearing upon the outward extension and the inward influence, it is the seed that a *man* took, in the one parable, and it is the leaven which a *woman* took, in the other parable, as if recognizing spheres on lines of equality but not identity. While neither the Greek nor the context will allow this to be pressed too far, still in the light of actual accomplishment it is true to history. An underlying principle of the centuries has been much in evidence that womanhood in its way has as widely influenced the Church as has manhood in its way. The working may not have made equality of values as plain as it might but it has hitherto clearly shown typical lines of non-identity.

In this piping time of progress one must not even temerarily define an ultimate ideal in this fundamental interest of our Church legislation. And it is only because so many enquiries have come, touching our experiment made in the Diocese of California, that this article is penned.

Some eleven years ago a "House of Churchwomen" was duly constituted in the Diocese to give what might be called a laboratory try-out of the principle of equality without identity, convention-wise. It was modestly undertaken with simple faith in our Church womanhood and in the guidance of the Holy Spirit. Eleven years of its experience have more than justified the effort. There is not the space here to go into detail. Any information will be furnished by the President, Mrs. Kate A. Bulkley, 2634 Bancroft Way, Berkeley, Calif. The canonical status in legislation cannot claim to be perfect and the House is learning as it goes. And its experiment is free for any well-accredited progress and not in any shackles of an "arrested development."

The House of Churchwomen meets jointly with the men delegates to convention for the opening service, for the reports of Joint Boards of Missions, Christian Education, Social Service, Church Charities, and the like. But it holds also its distinct sessions, and messages are sent to and fro between it and the men in convention assembled. It has found a distinct atmosphere and angle all of its own, with all freedom of discussion and with all decorum and dispatch of business, having been especially fortunate in its two presidents and other officers. It has been a determining power in several measures, constitutional and canonical as well as practical, in diocesan enterprise. It has expressed itself with no uncertain sound on questions in which womanhood has vital interest, like Divorce.

The House has reinforced the interest and attendance of convention men and women in a most marked manner. Indeed, elections to its representation are in demand in many of our congregations, and it ever meets with a full house. Its pre-convention dinner is an event of the year. It has added to the congregations, and to the membership of our live and vitalizing Woman's Auxiliary, with which indeed it has a large joint membership. It has already registered itself as a great boon to the Diocese.

And whatever be the final status found best for our Churchwomen in convention, whether as delegates under the present status, with equality and identity of deliberation and enactment, or in Houses of Churchwomen up to a third House of General Convention, with its own point of view, as carrying one step further the theory of the two present Houses differentiated on lines of their points of view, and so with equality but not identity on the floor, we can most assuredly say of our California experiment, "So far, so good."

The following is a letter from Bishop Brent to a personal friend:

"3 Easter, 1918.

"Just as now is the time to strike for the unity of Nations so is it the time to strike for the unity of the Churches. I wonder how many people at home realize that our chief difficulty in connection with the morals of the Army is due to the divided Church. You meet it at every turn. Many feel it so keenly that they can see no enduring or substantial good coming out of our purely physical or human effort without some movement *pari passu* earnestly aiming for a Kingdom of God among men not divided against itself.

"Last Sunday I was with our fellows just before they went into the great battle, some of them to die before the week closed. In one place the Chaplain asked for the use of the Church. It was refused. The school house was refused. The little town was so crowded with soldiers that the only place we could find for service where we were welcome was a barnyard. There under the wide spreading eaves of a great barn we set up an improvised altar. The French peasants and the cattle that stood by were hospitable to us. The weather was bleak and dull. It was Bethlehem over again as the massed khaki knelt in the litter of straw before the Christ of Bethlehem. There was no room for Him in the inn. All that exclusiveness can do is to shut out men from itself and drive them nearer to God. Sometimes ecclesiasticism is so cold and cruel with its anathemas and lack of vision that one wonders how God can continue to use it for His Kingdom—if He does. I give this incident as an illustration.

"It seems to me the time has come for us to do something daring and loving for the Kingdom's sake. It is antediluvian to continue thinking in mere terms of continuity or of yesterday. We must both think and act in terms of the new order, in terms of the Kingdom of God. Individual effort of course must be continued and has its effect. But the Churches should act. The constitutional assembly of every one should meet for the definite purpose of moving for a Conference on the peace of the Churches, with no other aim to distract—our own General Convention should lead. Not the House of Bishops alone but the whole Convention. Then the Churches willing to share in such a Conference should do so, regardless of those which might choose to sit apart. The world is falling to pieces, the Churches are tagging on behind the armies, and nothing is being done that is worthy the name of witness bearing for unity as Christ begs of us to interpret it. Happy the Church that takes the lead in such an adventure of faith! I have often thought of our late determination to reach the Russian Church. We were not too early but too late, much too late, too diplomatic, too calculating.

"In the A. E. F. I can do more in behalf of unity in the work that has been chosen me than in any other task at the moment at any rate. It may not be much but it is something."

The Asilomar Conference.

The Fifth Annual Conference of the Missionary Education Movement will be held at Young Women's Association Conference Grounds at Asilomar, one mile from Pacific Grove, July 16th to 25th.

This Conference is held for the purpose of improving the missionary efficiency of Church workers and combines the features of instruction, inspiration, and recreation. What better way of spending a vacation can one find?

This year there is a special inducement for Churchpeople in that Miss Grace Lindley, Secretary of the Women's Auxiliary, is to conduct a Normal Class—teaching principles and methods as applied to Mission Study Classes.

Programs and information may be had of the Missionary Education Movement, 417 Market St., San Francisco.

"The Land of the White and the Red" is the title of a most interesting article written by Bishop Burseson of South Dakota for the June issue of *The Spirit of Missions*. In it the Bishop describes first the land and then the problem before the Church both in connection with the white people and in regard to the Indian.

Two Considerations—Duties of a Rector and Vestry.

By BISHOP LAWRENCE.

(1) The Rector is the appointed leader of the Parish. In addition to his routine duties, he should be alert to opportunities for the development of the work of the Parish and the increase of its influence. Toward such movements the Rector should take first steps. If, however, he be drawn by his enthusiasm into plans and enterprises which are not wise, the Vestry serves as a wholesome check; and a wise Rector will heed the Vestry's advice. At the same time the Vestry should in general recognize the fact that the Rector is the appointed leader. If he has shown himself to be a man of judgment as well as enthusiasm, he has a right to expect a sympathetic consideration of his plans; and if, after full discussion, favorable action is taken, he should be able to count upon the support of the whole Vestry and through them of the Parish. In a well ordered Parish, Rector and Vestry work together as one, the Rector leading, the Vestry supporting him with full confidence and loyalty.

(2) As the Vestry represents the Parish, I wish that it were possible for the members of the Vestry to know personally a larger proportion of the people of the Parish. The Rector knows all. The Vestryman usually knows but very few. It is not his fault; he has no means of knowing them. At the same time, I am confident that, if the people of the Parish knew their officers better, and the officers, being earnest and enthusiastic men, knew the whole people, there would be vastly more unity and more momentum to the Parish life than there is today. How that may be accomplished I leave to you. I am sure, however, that our Parishes would do a mightier work if, by mutual acquaintance and a sympathy which comes with it, there were more *esprit de corps*. It is that which wins the battle, whether it be in a South African war or in the battle against godlessness in a town of Massachusetts.

In common with the Society for the Propagation of the Gospel, the Church Missionary Society is receiving offerings for the foreign work of the Church of England larger than the average. For the first ten months of the present fiscal year the income was \$111,000. This is not only a larger amount than was received during a similar period for the preceding year, but is also considerably above the average for the last five years. The Church Missionary Society has asked for \$150,000 to cover the loss occasioned by the high price of silver in the Orient. It is probable that our own Board of Missions will need at least \$190,000 more than last year to meet this one item of war expenses.

Parents and friends of soldiers and sailors in or passing through New York City are invited to make use of Laymen's House at 52 East 25th Street, in the Madison Square district, quite near to the Y. M. C. A. War Council headquarters, to meet their soldier and sailor friends, or to have mail sent to. The House has reading and writing rooms and entertainments for soldiers and their friends are provided. Laymen's House was once a Madison Square mansion, whose owner now permits its use by an Institute of Applied Christianity, a school to train laymen of Churches to do volunteer Christian work. Upon the council of the Institute are the Suffragan Bishop of New York, the Rev. Dr. S. Parkes Cadman; the Rev. Dr. Charles Carroll Albertson, the Rev. Dr. Fred Winslow Adams, the last named the district superintendent of New York Methodism, and others. The desire of the Institute is to be of service, of course without expense to them, of friends of soldiers and sailors, and to these enlisted men themselves, when in or passing through New York. Inquiries answered if stamped envelope is enclosed, and any errand of a personal character not involving too much time will be executed gladly if the aim is to help in any way to win the war. If the Institute be addressed no more than New York is needed, but if attention of Mr. Leonard be called, he will give it personal attention. The address may be used for mailing purposes if for soldiers and their friends, or for appointments and conferences. Readers of the *PACIFIC CHURCHMAN* are asked to mention the paper, and every courtesy possible will be shown.

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	1051 Taylor St., San Francisco
Secretary.....	Miss M. A. Hawley
	528 Twenty-seventh St., Oakland. Tel. Oakland 7406
Recording Secretary.....	Miss K. W. Stoney
	3294 Jackson St., San Francisco
Treasurer.....	Mrs. J. H. Robertson
	25 Sixth Ave., San Francisco
Treasurer of United Offering.....	Miss L. J. Gibbs
	3565 Washington St., San Francisco
Treasurer Bishop's Auxiliary Fund.....	Mrs. L. M. Robbins
	2203 Sacramento St., San Francisco
Secretary Junior Department.....	Mrs. Clifton H. Kroll
	774 Kingston Ave., Piedmont
Educational Secretary Junior Department.....	Mrs. Wm. P. Lucas
	2513 Pierce St., San Francisco
Secretary of Mission Study Classes.....	Mrs. C. Edw. Holmes
	Belvedere
Secretary of the Little Helpers.....	Miss Rosamond Codman
	2241 Piedmont Ave., Berkeley

There will be no Diocesan Meeting in July.

The attention of all Churchwomen is called to the opportunity offered at the Missionary Conference to be held at Asilomar, Pacific Grove, from July 16 to 26. Last year our Church was represented by six people, who enjoyed the Conference greatly and felt the uplift of association with the most earnest people of various Communions. This year our Woman's Auxiliary General Secretary will be one of the Faculty, a fact which should insure our deep interest and our attendance if it is possible. Any person wishing to go to the Conference should obtain further information from the Missionary Education Department, 417 Market Street, San Francisco, and should register at once.

The Diocesan President accompanied the Bishop and Mrs. Nichols, the Archdeacon and the Rev. H. E. Montgomery on the customary visitation of the Salinas Valley Missions. She found great pleasure and encouragement in meeting Churchwomen at King City, San Ardo, Paso Robles, Parkfield, Annette, San Miguel, San Luis Obispo, Arroyo Grande, Pacific Grove and Watsonville, and the women in these more isolated places were heartened by the contact with the enthusiasm which is so much more easily kept active in the larger cities.

The Woman's Auxiliary has a plan for War Work of its own, and we must be ready to take our place in carrying it out. As a beginning of our preparation, we cannot do better than quote from the statement sent out by Miss Lindley:

"Reasons for the Plan—There are two hopes filling the heart and mind of every patriot and Christian, the longing for victory and the looking for a new world better than anything we have known. Such hopes are worth living for and dying for. That is, of course, what thousands and thousands are doing. Those at home as well as those who have gone have dedicated their lives to the attainment of these objects.

"Christians believe that spiritual power is the greatest force in the world. The time has come when this power must be used to help win the war, and to prepare for and largely create the new era which must come when the war is over. Therefore, the Church which has appointed its War Commission and whose numbers are doing so much in many ways for the war, must find and release (more fully than has been done) the spiritual power latent in her members. But beyond her own borders she can and should lead in developing the spiritual resources of America. The time has come when there should be a way of gaining and using the united spiritual power of the country's womanhood.

"It is the effort to awaken and use this tremendous power that the Woman's Auxiliary to the Board of Missions has decided upon as its war work. If the Auxiliary can get the women throughout the nation to put the power of prayer behind the struggle on the battlefield and to prepare for the new time, making themselves fit to share in the creation of that new world, they can render no greater service to the nation and to the Kingdom of God.

"The Plan—The Auxiliary will make an effort to reach the women of America directly and indirectly. To do this they will first try to reach and enlist all Churchwomen. After this has been done, and with the help of these women, they will make an attempt to reach those not belonging to any religious body. The first part is to be undertaken next Advent, the second, not until the year after. The Woman's Auxiliary is also suggesting to the women of other communions that they shall attempt the same plan among themselves.

"Details of the Plan—That part of the plan to be carried out at present is the effort to rouse the spiritual power of our Churchwomen. During the first week of next Advent the

Auxiliary, with the help of others willing to join in the undertaking, will attempt to visit the women of the Church, asking them to pledge themselves to prayer and to preparation for taking part in the second half of the plan in the following year.

"This is a tremendous undertaking, but it is justified by the tremendous need of the spiritual power which is not being used as our Lord surely intended it to be used.

"The Executive Committee of the Board of Missions has approved this plan, and the Board will probably ask the interest of the Bishops and parish clergy, for they must be the leaders.

"The Officers Conference which met on April 18th, voted to do this as the war work of the Woman's Auxiliary to the Board of Missions. There are difficulties, but no one stops for difficulties today. There is hard work, else it would be too small a plan to be worth consideration at this time, and there are tremendous opportunities. The opportunity to reach the luke-warm, the lapsed communicant, to rouse and make available vast spiritual power to be used against the powers of darkness, and to prepare for the dawn of that peace which must bring in the new age when the world, if it is to be worth the sacrifices made, must be the beautiful place which is only possible if God's will rules in all our social, national and international relations."

The Push Column.

"One push 's better 'n hundred kicks." *Old saw.*

(An out-with-it Column for those who have helpful ideas for the Church and will put them in brief handy form over their own names. Personalities or digs at any persons or things and airing of grievances are tabooed from the PACIFIC CHURCHMAN. Clearly constructive hints, not Utopian, how to make things better, welcomed.)

Clergymen's Retiring Fund Society.

The semi-annual meeting of the Clergymen's Retiring Fund Society was held May 10th in the Church Mission House. The Treasurer's report showed receipts amounting to \$29,897.29 for the last six months and a balance on hand of \$13,899.43. Annuities paid last November amounted to \$24,262.40. Measures were taken looking toward establishing as the uniform rate of percentage for annuity, on whatever amount each annuitant has contributed to the Treasury, the 25 per cent, not less than which has been regularly paid during the last fourteen years. It was also determined to amend the Fundamental Laws by striking out the provisions for antedating and taking multiples of one's original payment. The continuous usefulness of the Society will be chiefly to those of the Clergy who are over sixty-eight years of age and already on the annuitant list, and to those who recognize the value of a life annuity at sixty, notwithstanding that in addition a pension may be waiting them at sixty-eight.

An unusually large attendance marked the June meeting of the Executive Committee of the General Board of Missions in New York.

The Treasurer's report, which is always one of great interest, showed a decrease in offerings of \$46,559. This decrease can be traced almost entirely to falling off in Parish offerings, which may in turn be traced to the extra months in the fiscal year. Under the old plan, about this time Parishes would be making a strenuous effort to pay up their apportionments. Now, however, with December 31st as the date of the closing of the fiscal year, it is to be presumed from the report that they are waiting until the early fall to make this effort. There must be taken into consideration also the many other appeals that have come up, which have, undoubtedly, lessened the emphasis placed in many Parishes upon the raising of the apportionments.

In the foreign field, an offer of the China Medical Board of \$17,625 for the equipment and improvement of St. James' Hospital, Anking, was accepted with much appreciation. The China Medical Board also assured the Board of its readiness to appropriate \$4,200 a year for five years for the salary of a physician, a stenographer, and toward the maintenance of the hospital. Dr. Harry B. Taylor was authorized to appeal for \$10,000 to add to the amount granted by the China Medical Board to secure the necessary equipment for the hospital.

The Rev. T. M. Tong, one of the ablest of the younger clergy in the District of Shanghai, who has been in this country taking post-graduate work at the Philadelphia Divinity School to better equip himself for teaching in the theological department of St. John's University, expressed his desire, approved by Bishop Graves and urged by Dean Bartlett, to remain in this country another year. Permission was given and arrangement made to secure the services of Mr. Tong as speaker on behalf of the Board during the present summer.

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Have you Subscribed to the CHURCH WAR COMMISSION FUND?

The Diocesan Commission wishes to raise at least \$12,000 to minister to our churchmen in the service. Send a contribution to Frederick M. Lee, Treasurer, 401 Mills Building, San Francisco.

Social Service

REV. G. H. B. WRIGHT, Editor

A Soldier of the Common Good.

Social workers the country over will receive with profound regret the news of the sudden death in Washington on April 16th of Dr. A. J. McKelway, Secretary for the Southern States, of the National Child Labor Committee. The child labor problem has been peculiarly acute in the cotton manufacturing States of the South, owing to the sudden expansion of a profitable industry in the midst of a population still suffering from the impoverishment of the Civil War. Under the conditions obtaining in these sections, mill owners, as has been said, "were looked upon as the saviors of a poverty-ridden district" and "public opinion universally sanctioned the employment of children at heavy tasks for long hours and at a wage fixed under the competitive system in which each mill had only itself to compete with." At the same time, owing to sectional feeling, which though happily dying out is not yet entirely extinct, little help could be rendered in the solution of the local social problems by leaders in other parts of the country, and as a matter of fact the first campaign against child labor inaugurated by the National Consumers League not unnaturally met with decided opposition because it was regarded as an intrusion of Northern officiousness. It was a happy circumstance that the first suggestion of the formation of a National Child Labor Committee should come from a Southern man, Edgar Gardner Murphy, and it was most fortunate also for the success of the child labor movement in the South that the committee was able to find at once a Southern man with the precise qualifications that were needed for the difficult post of Secretary for the Southern States. That man was Dr. McKelway. It is said of him, "Against every kind of open and secret opposition, smiling in the face of bitter personal abuse, a master at argument and the best of story-tellers, this Presbyterian minister and editor, with his broad accent and his camaraderie, gradually made headway until one after another, the Southern States had thrown at least some protection about children."

Dr. McKelway's work was, however, by no means confined to the South. His abilities were of such an order that he necessarily became a national figure among social workers. His peculiar tact and winsomeness, combined with unswerving determination, made him especially valuable as a lobbyist and the two greatest achievements of recent years in the field of child welfare legislation are intimately associated with his name, the establishment of the Federal Children's Bureau, and the passage of the Federal Child Labor Law, in working for the latter of which he was the official representative of the various organizations interested in its enactment.

Characters like that of Dr. McKelway are the proof that all that is best in the "soldier spirit" is conserved and developed in the fight for social justice and social betterment which is to furnish the battle-fields of the future. For many generations to come social service will be able to offer a "moral equivalent of war" in the opportunities which it presents for the exercise of the heroic qualities in meeting vast difficulties, discouragements and not infrequently danger, as well as of the highest qualities of constructive leadership and social statesmanship.

T. C. MARSHALL.

The Problem of the Moron.

The proper care of the moron will be the solution of most of our problems of social evils and other crimes. Only recently has it been understood that there is at large in society a group of attractive people, often beautiful and winning in personality, whose minds are so undeveloped that they are not capable of proper judgment or management of their own affairs. With all the physical powers of muscle and appetite of a normal adult they have and will always have only the minds of adolescent children, with the disadvantage that the mind is not growing in power like that of a normal child. To this group is given the name *moron*.

Recently the Joint Commission of Social Service has sent out a valuable series of studies on the care of the feeble-minded. One of the first public meetings held last year by our Commission dealt with this subject, which was admirably discussed by Dr. W. P. Lucas and Miss Gail Laughlin. California is progressive in her treatment of the problem, having appropriated \$300,000 to establish a moron colony, where such people may be kept under observation and trained in those activities in which they are fitted to take part. A child found by examination to be at least three years retarded in his school work should be carefully watched and given special training. With proper care a moron may cease to be a menace to the community and become in a limited sense useful to society.

Psychopathic Clinic.

The announcement in a morning paper of a clinic about to be established for the treatment of adult and juvenile delinquents comes from Chief Vollmer of Berkeley. Such an advance is epochal. Many offenders are so far below normal in mentality that prison sentences have no effect in reforming them and others are suffering from pressure on the brain or nervous troubles that need medical treatment to correct them. The benefit to the community in such an improved method can hardly be over-estimated. There would be no unnecessary court proceedings by reason of constant re-arrest of habitual offenders. The cause of their trouble would be sought for at once in an intelligent way and once found treatment would be continued until complete cure should result.

In connection with such a clinic a training school in vocational guidance for invalided soldiers will be opened. Many of these men suffer from nervous disorders due to shell shock and other fighting conditions. The development of the clinic will be noted with great interest.

Civilian Relief Committee.

(American Red Cross.)

Like many of our war activities this splendid department of the Red Cross is increasing in its scope, and is going to have a significant effect upon the solution of the problem of poverty after the war. The purpose of the work is to keep the families of men at the front as comfortable as possible under the circumstances. Financial aid is given when needed; legal advice, hospital care and employment is obtained at the least possible cost for those who desire assistance. At the office in the Garfield Building, the Red Cross headquarters, are to be found a sympathetic staff of helpers ready to listen to all stories of trouble or perplexity. There is no thought of charity, in the unpleasant meaning of the word, in any of this work. Those who are being helped have always made their own way before the war removed their bread-winner and their distress has arisen because of the failure of allotments and allowances to arrive on time. Since all this kind of service is absolutely confidential it has not been possible to advertise it very much. If all the clergy and members of congregations will refer cases of distress among families of soldiers to the Civilian Relief Committee, Home Service Section American Red Cross, there will be no need of suffering. The Chairman of the Diocesan Social Service Commission represents Bishop Nichols on the Committee. It would be a splendid improvement if, after the war, we could make the object of all relief work the keeping of all families on a self-respecting basis far above the poverty line. The abolition of the sale of liquor and the inauguration of Health Insurance will be long forward steps. Sickness and the drink habit are two of the greatest causes of poverty.

A Good World.

The world is full of beauty and the world is full of song,
And the world is full of blessings, too, to cheer us all along;
The good folks and the kind folks far outnumber all the bad
And each of us that's living has some reason to be glad.

There's a need for every toiler, there's a plan for me and you,
And our hands were made for service and there's good that we
can do;

And there seems to be a promise in the golden rising sun
Of the laughter that shall greet us when the daily tasks are
done.

There's a songster in the branches of the humblest maple tree,
There's the thought of dripping honey in the buzzing of the
bee;

And the new day stretched before us seems to challenge us
to find
Its countless little blessings and not leave them all behind.

O, we should be mighty grateful as we breathe the morning air,
That we've eyes to see the beauty that is blooming everywhere,
And we've ears to hear the sweetness of the voices that we love
And have souls to catch the goodness of the God who reigns
above.

The world is full of beauty and the world is full of cheer,
And I cannot find a reason why the lips of men should sneer;
For the little cares that fret us seem to vanish as the night
And there's always good about us and our hopes are always
bright.

—Edgar A. Guest in Detroit Free Press.

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A Soldier of the Common Good.

Social workers the country over will receive with profound regret the news of the sudden death in Washington on April 16th of Dr. A. J. McKelway, Secretary for the Southern States, of the National Child Labor Committee. The child labor problem has been peculiarly acute in the cotton manufacturing States of the South, owing to the sudden expansion of a profitable industry in the midst of a population still suffering from the impoverishment of the Civil War. Under the conditions obtaining in these sections, mill owners, as has been said, "were looked upon as the saviors of a poverty-ridden district" and "public opinion universally sanctioned the employment of children at heavy tasks for long hours and at a wage fixed under the competitive system in which each mill had only itself to compete with." At the same time, owing to sectional feeling, which though happily dying out is not yet entirely extinct, little help could be rendered in the solution of the local social problems by leaders in other parts of the country, and as a matter of fact the first campaign against child labor inaugurated by the National Consumers League not unnaturally met with decided opposition because it was regarded as an intrusion of Northern officiousness. It was a happy circumstance that the first suggestion of the formation of a National Child Labor Committee should come from a Southern man, Edgar Gardner Murphy, and it was most fortunate also for the success of the child labor movement in the South that the committee was able to find at once a Southern man with the precise qualifications that were needed for the difficult post of Secretary for the Southern States. That man was Dr. McKelway. It is said of him, "Against every kind of open and secret opposition, smiling in the face of bitter personal abuse, a master at argument and the best of storytellers, this Presbyterian minister and editor, with his broad accent and his camaraderie, gradually made headway until one after another, the Southern States had thrown at least some protection about children."

Dr. McKelway's work was, however, by no means confined to the South. His abilities were of such an order that he necessarily became a national figure among social workers. His peculiar tact and winsomeness, combined with unswerving determination, made him especially valuable as a lobbyist and the two greatest achievements of recent years in the field of child welfare legislation are intimately associated with his name, the establishment of the Federal Children's Bureau, and the passage of the Federal Child Labor Law, in working for the latter of which he was the official representative of the various organizations interested in its enactment.

Characters like that of Dr. McKelway are the proof that all that is best in the "soldier spirit" is conserved and developed in the fight for social justice and social betterment which is to furnish the battle-fields of the future. For many generations to come social service will be able to offer a "moral equivalent of war" in the opportunities which it presents for the exercise of the heroic qualities in meeting vast difficulties, discouragements and not infrequently danger, as well as of the highest qualities of constructive leadership and social statesmanship.

T. C. MARSHALL.

The Problem of the Moron.

The proper care of the moron will be the solution of most of our problems of social evils and other crimes. Only recently has it been understood that there is at large in society a group of attractive people, often beautiful and winning in personality, whose minds are so undeveloped that they are not capable of proper judgment or management of their own affairs. With all the physical powers of muscle and appetite of a normal adult they have and will always have only the minds of adolescent children, with the disadvantage that the mind is not growing in power like that of a normal child. To this group is given the name *moron*.

Recently the Joint Commission of Social Service has sent out a valuable series of studies on the care of the feeble-minded. One of the first public meetings held last year by our Commission dealt with this subject, which was admirably discussed by Dr. W. P. Lucas and Miss Gail Laughlin. California is progressive in her treatment of the problem, having appropriated \$300,000 to establish a moron colony, where such people may be kept under observation and trained in those activities in which they are fitted to take part. A child found by examination to be at least three years retarded in his school work should be carefully watched and given special training. With proper care a moron may cease to be a menace to the community and become in a limited sense useful to society.

Psychopathic Clinic.

The announcement in a morning paper of a clinic about to be established for the treatment of adult and juvenile delinquents comes from Chief Vollmer of Berkeley. Such an advance is epochal. Many offenders are so far below normal in mentality that prison sentences have no effect in reforming them and others are suffering from pressure on the brain or nervous troubles that need medical treatment to correct them. The benefit to the community in such an improved method can hardly be over-estimated. There would be no unnecessary court proceedings by reason of constant re-arrest of habitual offenders. The cause of their trouble would be sought for at once in an intelligent way and once found treatment would be continued until complete cure should result.

In connection with such a clinic a training school in vocational guidance for invalided soldiers will be opened. Many of these men suffer from nervous disorders due to shell shock and other fighting conditions. The development of the clinic will be noted with great interest.

Civilian Relief Committee.

(American Red Cross.)

Like many of our war activities this splendid department of the Red Cross is increasing in its scope, and is going to have a significant effect upon the solution of the problem of poverty after the war. The purpose of the work is to keep the families of men at the front as comfortable as possible under the circumstances. Financial aid is given when needed; legal advice, hospital care and employment is obtained at the least possible cost for those who desire assistance. At the office in the Garfield Building, the Red Cross headquarters, are to be found a sympathetic staff of helpers ready to listen to all stories of trouble or perplexity. There is no thought of charity, in the unpleasant meaning of the word, in any of this work. Those who are being helped have always made their own way before the war removed their bread-winner and their distress has arisen because of the failure of allotments and allowances to arrive on time. Since all this kind of service is absolutely confidential it has not been possible to advertise it very much. If all the clergy and members of congregations will refer cases of distress among families of soldiers to the Civilian Relief Committee, Home Service Section American Red Cross, there will be no need of suffering. The Chairman of the Diocesan Social Service Commission represents Bishop Nichols on the Committee. It would be a splendid improvement if, after the war, we could make the object of all relief work the keeping of all families on a self-respecting basis far above the poverty line. The abolition of the sale of liquor and the inauguration of Health Insurance will be long forward steps. Sickness and the drink habit are two of the greatest causes of poverty.

A Good World.

The world is full of beauty and the world is full of song,
And the world is full of blessings, too, to cheer us all along;
The good folks and the kind folks far outnumber all the bad
And each of us that's living has some reason to be glad.

There's a need for every toiler, there's a plan for me and you,
And our hands were made for service and there's good that we
can do;
And there seems to be a promise in the golden rising sun
Of the laughter that shall greet us when the daily tasks are
done.

There's a songster in the branches of the humblest maple tree,
There's the thought of dripping honey in the buzzing of the
bee;
And the new day stretched before us seems to challenge us
to find
Its countless little blessings and not leave them all behind.

O, we should be mighty grateful as we breathe the morning air,
That we've eyes to see the beauty that is blooming everywhere,
And we've ears to hear the sweetness of the voices that we love
And have souls to catch the goodness of the God who reigns
above.

The world is full of beauty and the world is full of cheer,
And I cannot find a reason why the lips of men should sneer;
For the little cares that fret us seem to vanish as the night
And there's always good about us and our hopes are always
bright.

—Edgar A. Guest in Detroit Free Press.

HONOR ROLL.
For Diocese of California.
Churchmen in the Army and Navy

All Saints', San Francisco

Dr. Roland B. Tupper, Philip Keller, Donald G. Macmillan.

Donald G. Macmillan, Wm. C. Tupper, Dr. Howard C. Naffziger, F. G. Perkins, Dr. Raymond B. Orpin, Francis W. Orpin, Albert A. Hechtman, Frank S. and Taylor Wilkey, Guy Wallace Boardman, Alfred S. S. Young, Earl Shelledy (U. S. M. C.), Arthur Neslen (U. S. M. C.), Lloyd Gale Callen, Henry Arthur Beals, John W. Brison (U. S. N.), Frank H. Bruker (U. S. N.).

St. Luke's Church, San Francisco

Elizabeth Ashe, Frederick Hope Beaver, Jr., Starr Lewis Bruce, Eldridge Buckingham, Wm. August Bryant, Charles Geo. Bush, W. R. P. Clark, Dearborn Clark, Chas. Joseph Carey, Harry I. T. Cresswell, Henry J. Crocker, Jr., Chas. W. Cooper, Walter Jos. Cline, Benj. H. Dibblee, Wm. H. Cupples, Geo. Lea Febiger, Randolph Flood, Garton Keystone, Edgar Keithley, Drummond McGavin, Richard A. McLaren, Kenneth and Paige Montague, Cosmo J. Morgan, Kenneth McIntosh, Edwin Maling, James A. and James Alfred Nowland, Jr., Chas. G. Norris, George B. Pillsbury, Frank D. Pryor, Albert Simpson, Herbert Dudley Scribner, Felix Smith, Wm. S., Jr., and Lansing Tevis, William Burling Tucker, Beverly H. Tucker, Wm. C. Van Fleet, Jr., Kenneth Watson.

St. James', San Francisco

Kenneth Bassett, Arthur Cummings, Allan Darbee, Herbert Guest, Harvey Harris, Arthur Jellefsen, Josiah Kemp, Otto Langpaap, Charles Manny, Charles and Clayton Parkes, Fred Riesson, Joseph Richards, Ward Royal (hon. discharged), Robert Scott.

Church of the Transfiguration, Ocean View, San Francisco.

Rev. Leslie C. Kelley, Edward S. Freeman, Daniel W. Lanthearumne, Chester H. Pratt, George Prescott, Clarence Saunders, Frank Taylor, Norman T. Young.

St. Barnabas, San Francisco.

Edwin Trines.

Trinity, San Francisco

Frank H. Alnsworth, . . . Britton, Fred W., Jr., Robert D. and Donald Clamptett, S. Hellman, James Jefferies, Julius O. Klein, Albert Knorp, Douglass MacMonagle (killed in France), Charles Ostrom, Loring Pickering, George Pinckard, Ray P. Saffold, Fred B. Sherman, Drury and Jerome Tallant, C. Van Wyck, Talbot Cyrus Walker, Forbes Wilson, Campbell Woodward.

Holy Innocents', San Francisco

Carroll Meyers.

Christ Church, Alameda.

Norman C. Bates, Richard W. Bates, Edwin M. Becker, Stuart S. Becker, Thomas E. Birbeck, William H. Bissell, Robert Bryan, Delano Cadman, Douglas Cadman, Jack Calcutt, Robert E. Christy, Edward M. Durst, Clinton DeWitt, Robert Eschen, Henry P. Fores, Hall Funke, William Geary, Floyd Gray, Harold Ilderton, Gordon Ilderton, Bruce Hill, Harry N. Clegg, Howard A. Deas, Albion Jordan, Harold Knowles, Arthur H. Leydecker, Kenneth Logan, Williford T. Lion, Gordon McMahon, Clifford Mehrkens, Harry Mehrkens, William Nicholas, Arthur Plummer, Leslie Paul, John Roche, Carl von Schoen, Edward F. Seagrave, Benjamin Sharpstein, Albion Spear, Horatio S. Teague, Montgomery Haslett, Captain

H. F. Weeden, Frank S. Weeden, Harry Sepulveda, Clarence P. Kane; Miss Kathleen Fores, Red Cross Nurse.

Church of the Advent, Oakland.

William Body, Kenneth Craft, L. Crawford, Gordon George, Herman Hilton, Huff brothers, Lloyd and Chester Hunt, Simeon Hyde, Franklin Lloyd, Gordon Rand, M. Russell, Leland Stearns, Robert Stewart.

St. Andrew's, Oakland

Arthur Webber, William B. McLaren.

St. Mark's, Berkeley

Geo. A. and Wm. Clement Ambrose, David Bruce, Edwin Busser, Lee Bunnell, Leonard Bacon, Claude M. Chaplin, Eldon LeC. Colby, Rrython P. Davis, Grenville S. Delamere, Wm. E. Dorian, Wm. Kirkland Douglas, Edwin A. Elam, Arthur Ellis, U. Leon Ettinger, Robert Flannery, John D. Gallagher, Alvin Hambly, Clarence B. Hammond, John O. Hoskins, Jonathan Hoyt, Douglas Hutton, S. O. Johnson, Edwin E. Kendall, Edmund Randolph Kent, David Kilduff, B. Dew. Knapp, Frank Eric Lee, Arthur L. McLean, John Murray, John Madden, Gordon S. Monges, Chas. M. Norgrove, Herman D. Partsch, Edwin C. Pendleton, Ernest H. Price, Herman L. Reid, Ronald S. Robinson, Stuart Smith, Leslie M. Somers, Frank R. Steele, Laurie Steinegger, Roland S. Stringham, Edward Thayer, Wm. S. Thomas, Herbert S., Keith R. and Kenneth B. Thomson, Donald Treadwell, Cyrus G. and Stuart G. Wilder, Henry Wrampelmeier.

Theodore Benedict Lyman, killed

R. H. Baldwin, Arthur Edward Bachrach, Thomas F. Babcock, Edwin T. Blake, Leonard Cyril Woodward Braden, Thomas C. Burnett, Richard Alcott Burr, Fuller Clarkson, Frank Hersey Conant, Roger Nugent Conant, Roy M. Conover, Tracy Crawford, Robert Deakin, Harold Dodd, Kenneth Charles Emslie, Joseph Enzensperger, Robert Enzensperger, Ronald F. S. Good, William Hatch, Stuart Haven, John Oliver, Paul Johnson, Thomas H. Joyce, Robert Landgrebe, DeWitt Lee, Knox Lofland, Charles Rees Lloyd, Albert Randall Matignon, Charles Miles, Donovan O. Peters, Roger A. Peters, George T. Peters, William Douglas Pine, Carol Sardis Pine, George S. Pine, Howard C. Price, John Easton Porter, Calvin Morse Reed, Bert Toynbee Rinder, George Howard Robinson, Leon Sargent, William Scudder, George Felix Seideman, Stanley Sevier, Ernest Sevier, Harry R. Shaw, Chester Allen C. Stutt, Lawrence Taylor, Ernest Von Lobensels, Wilfred J. Webber, Percy Robert Welch, Herbert Wilber Whiting, Thomas Larry Williams, Charlie Y. Woods, William Rossel and Earl G. Wright.

Christ Church, Sausalito.

Albert Tew, James and Stanley Saxton, Thomas Claussen, Jack Elliott, J. B. Lowe, Richard Perry, James Phelps, Court Du Bois, Richard and J. C. Cantwell, Eric Stuart, Thayer Jones, James McCourtney, S. C. Beasley, Harmon S. Bonte, H. P. Buckingham, Robert Eustace, C. A. P. Duffie, James A. Lanagan, Charles E. Phelps, B. W. Leigh, F. W. Russell, Jr., J. W. Wagner, Frank B. Williams, Richard Carlisle, Keith Gill, Albert Fleet, Donald Rohrer, Henry Farnsworth, J. Tomlinson.

St. John's, Ross

Rev. Wm. A. Dewitt, Benj. H. Dibblee, John Casper Kittle, Wm. W. Thurston, John Clute, Elizabeth Ashe, Capt. Foster, Lucio Mintzer.

Trinity Parish, San Jose, Cal.

Albert Athens, Bruce Bacon, Merle and Philip Beggs, Henry J. Cauthen, Randolph Chaboya, Derrol Chace, Donald Davy, Reginald Ellis, Clifton Flickenger, Elmer Freeman, Franklin Furst, Henry W. Gaw, Dr. Maxwell T. Green, Virgil Haley, Frank R. Johnston, Miss Harrie Lorimer, Burton and Reginald Laughlin, George Leigh, Ralph Lorrilliard, Hillman Lueddemann, Almer Lundin, Edward Lynton, Herbert Madsen, Archie Mansfield, Arthur Moore, Clarence Ogilvie, Neil H. Petree, Raymond W. Proseus, James Quinby, George B. and Russell Richmond, Cedric Richmond, Norman Richards, Richard F. Robertson, Pert Ross, J. B. and Victor Rouillott, George Rutan, Frank Schemmel, Lawrence Victor Schreifer, Hall Schraeder, Earle J. and Jack W. Shaw, Reginald and Norman Steuart, Thomas Townsend, Fred A. Wooley (died March 25, 1918, in America) and Ellis Wright, Gordon P. Cadman, Douglas and Wallace Campbell, Hayes and Albert Hall.

All Saints', Watsonville, Cal.

John E. Grant, Robert Foster, Clarence, Wilfred and Lester McGowan, Stanley Bixby, John Porter, Rowland Thackeray, Fred Hudson, Edward Pfingst, Edward H. Molony.

St. Paul's, Sacramento.

Dr. Parkinson, Harold La Forge, Wilbur Turner, Luis Schuler, Fred Grass, Fred Marshall, Percy Herrill, John Murray, Lloyd Ellery, Harry Faust, Jack Fenton, Jos. Graham, Philip Moulton, Benson Bachelor, Philip Maddox, Robert Younger, Frank Morrill, Fred Reynolds, Charles Parrott, Thomas Stillwell, Marshall Page, Edward Horan, McLeod Smith, Lawrence Lumley, Paul Terry, Clarence E. Podd, William Roberts.

St. Luke's, Woodland.

J. Dickson Stephens, Trenton H. Taylor, Russell Lowe, Emmett Cooper, Eldred Holt, James B. Merritt, Frank Parish, William B. Gibson, Dr. Fred Fairchild, Dr. H. E. Miller. A service flag presented by Mr. Floyd Tuttle will be dedicated shortly.

Church of the Advent, San Francisco.

Elizabeth Acton Fudge (U. S. N.).

All Saints' Parish, Palo Alto.

The Rev. Frank Stone, Major C. B. Wing.

Lieutenants: Frederick McConnel, W. N. and Arthur Hutchinson, H. B. Post, Herbert L. Stolz, Ashley Brown, A. C. Kimber, John A. Sellards, Eric Gibson. Sergeants: E. H. Post, Charles B. Evans, Dr. Leonard W. Ely, Frederick and Francis Murray, C. R. Betts, Herbert Todd, George Brown, Charles Leverett Taff, Heinrich Huttman, John Kreps, Professor H. R. Fairclough, Miss Katrine Fairclough, Miss Mary B. Post.

Fallen: Lieut. James G. Fergusson, Hiram B. Fisher.

Red Cross Service.

Louise Margaret Gompertz, Lucile Pauline Matignon, Ruth Marlon Heynemann.

Telephone Service.

Elaine Aimee, Bertha M. Hunt.

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Literature of the Day.

Religious Reality. A Book for Men.
A. E. J. Rawlinson, Ch. Ch. Oxford.
Longman's. \$1.50 net.

Emphatically this is a book for men by a man who has lived his life in closest contact with his kind, and immediately owes its origin, or to use the author's own words, it has grown out of "my own experience in preparing men and officers in military hospitals for Confirmation." Soldiers are apt to be remarkably outspoken, and likely to meet a man more than half way who broke through his own reserves of professionalism to speak out on matters that touch the innermost of a man's being. Under ordinary conditions, men are at least shy of talk about religion and yet with the curious perversities of complex human nature are more often grateful than otherwise when this wall of separation is broken through and the latent desire to know is appealed to. The witness is irresistible from those in the best position, that this sickening "war now shaking the earth to its core has brought up out of the deeps, where they have their abiding seat and source," the questionings on the mysteries of life and death and on what cometh after death that trouble the thoughtful and disrupt the labored calm of the indifferent and the nauseous complacency of the up-to-date type of the Pharisee. Only,—those who want to know, desire a satisfaction that will not come to them in terms of a reasoned conventional theology, but-tressed with arguments that the ordinary man can no more follow, still less grasp, than the world without end bewilders of a befogging German psychologist. They are well aware there is mystery and consequent need of faith, but they will respond to the frankness of one who has the root of the matter in him and whose spiritual earnestness they can and do recognize. As Bishop Kempthorne puts it with clear force in his Preface to the book, "They do not at all care for a religion which pretends to do away with mystery, but they are glad to be assured of the essential reasonableness of the Christian Faith; they do not expect a ready made solution of the problem of evil, but they wish to see it honestly faced; above all, they want to know how Christian truth bears on the real problems of life; the best of them are not at all afraid of a religion which makes demands on them, but they know well enough the difficulty of responding to those claims, and the greatest need of all is to find out and use that life and power coming from a living Person, without which our best aspirations must fail and our highest ideals remain unrealized." And he adds, "These needs seem to me to be satisfactorily and happily met in the following pages." No one can examine the book without full agreement in this. But while the book grew out of a certain experience and a felt necessity, the content is for all men everywhere. And there is need of such a book as this, for one is unable to call to mind any one book that does so completely what Bishop Kempthorne desiderates, and it may be repeated that he is giving actual expression to a veritable fact that men are craving for the Living Bread. And only too often a stone is pitched at them. The technicalities, the formulas of theology, are as essential to the statement and conservation of the Faith, as they are indispensable to any other science. But when the questing soul of man is seeking for light on its clouded

way, is it worth while to hide the light under a bushel?

To the present writer, the book justifies its title, and, what is more to the point, its purpose. And perchance it might serve another purpose, unthought of most likely by its author, that of at least indicating the way of facing and dealing with those beset with doubts and fears and who want plain guidance.

The City of the Antichrist. R. H. McCarthy. Revell Co.

One cannot afford the luxury of wading through the hundred or so pages in search of the wonderful mystic riddle they hold in solution, though even a cursory glance reveals what ecstatic thrills of pure delight might be stirred up by the prose and poetry of it. But the humiliating thing is that its purpose does not penetrate to whatever rudimentary insight nature has bestowed on one. It is sad so much effort should be dissipated on a something meant for the denouncing of evil things, but is little else than beating the air, and that with clumsy gestures and ill chosen words. There is only room for one sample, this on Lord Morley's recently published *Recollections*:

"For thou with such a sublime rage,
Blottest the Christ from every page,
And printed God with little 'g,'
To show thine animosity."

And there are equally felicitous throws at the "Higher Critics," rather more suggestive of a Mediaeval Pope than of a modern Defender of the Faith.

The New Horizon of State and Church.
W. H. P. Faunce. Macmillans. 60 cents.

Both these books deal with War questions. The first aims to "meet the Pacificist on his own ground and to show that his position is not so impregnable as to render the consideration of it by himself a waste of time." The second comprises the Bedell Lectures at Kenyon College,—*"The Return of America to the Founders, the Return of Christianity to Christ, the Function of the Christian Patriot, Obstacles to the International Mind."*

The Delayed Decision. Plain Words on Present Hopes and Fears. Canon E. A. Burroughs, Fellow and Tutor of Hertford College, Oxford. Longmans. 10 cents.

"I believe we stand at the turn of the tide in the spiritual no less than the military course of the war. I hope that these words, unpalatable as they will be to many, may in some sense help the present serving of God in the national conscience." The gist of this pamphlet is a call urgent, almost terribly outspoken, to a reconsideration of God and the national relation to Him, not to mere confession of Him as God, but to a searching inquisition of where we stand in relation to Him. He quotes from a report issued in connection with the National Mission of 1916, "The average man has come to believe in a God of indolent, almost foolish good nature, a God of no great importance compared with (say) education or modern science in the practical affairs of life; a God towards Whom anyone can afford to otiose belief, but a God who is simply not worth being converted to." This is startling—rather. But the pamphlet argues from that standpoint. And as it is true of England, is it not largely true of us? The charge is, in other words, indifference, more or less respectful, perhaps, but a complacency in indifference all the same.

The World War and the Road to Peace.
T. D. McLeod. Macmillans. 60 cents.

War Time Over Here. W. A. Knight.
Pilgrim Press, Beacon St., Boston.
\$1 net.

Of the sufferings and horrors of over the seas we hear day by day, with the heroic, cheerful endurance of our own men and the Allies in the several parts they so willingly and wholeheartedly fill. But there is need for a call to the heroism of that endurance which has to remain a long way from the zone of participation, the possessing of souls in patience, the bracing up against the tendency to forecasting fears, the bravery born of a faith that has learned to "Tarry the Lord's leisure" in the certitude that right must prevail. This book consists of sketches that appeared in the *Boston Herald* after war was declared, and now linked together "they make a story, a story of the heart and soul of America at a time which will be illumined by the reverence of generations to come." And the story is told with the same nameless grace that marked the "Song of the Syrian Guest" and kindred books that charmed into interest that never wearied. "War Time" is emphatically a book for the sad time that is now and it will come to those that "abide at home" with cheer and refreshment and perhaps the kindling of a larger hopefulness.

Can We Believe in Immortality? J. H. Snowden. Macmillan's. \$1.25.

Every now and then but unfortunately at long intervals, a book appears that speaks directly to the very innermost thoughts and questions that stir the being of man, more especially at such sickening, bewildering times as the present, when all the foundations of life, its faith and hope, seem to be out of course, while the nations are groping amidst a horror of darkness, death, and ever-growing confusion, to an end that appears more of a

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St. Luke's Church, San Francisco

Elizabeth Ashe, Frederick Hope Beaver, Jr., Starr Lewis Bruce, Eldridge Buckingham, Wm. August Bryant, Charles Geo. Bush, W. R. P. Clark, Dearborn Clark, Chas. Joseph Carey, Harry I. T. Cresswell, Henry J. Crocker, Jr., Chas. W. Cooper, Walter Jos. Cline, Benj. H. Dibblee, Wm. H. Cupples, Geo. Lea Febiger, Randolph Flood, Garton Keystone, Edgar Keithley, Drummond McGavin, Richard A. McLaren, Kenneth and Paige Monteagle, Cosmo J. Morgan, Kenneth McIntosh, Edwin Maling, James A. and James Alfred Nowland, Jr., Chas. G. Norris, George B. Pillsbury, Frank D. Pryor, Albert Simpson, Herbert Dudley Scribner, Felix Smith, Wm. S., Jr., and Lansing Tevis, William Burling Tucker, Beverly H. Tucker, Wm. C. Van Fleet, Jr., Kenneth Watson.

St. James', San Francisco

Kenneth Bassett, Arthur Cummings, Allan Darbee, Herbert Guest, Harvey Harris, Arthur Jellefsen, Josiah Kemp, Otto Langpaap, Charles Manny, Charles and Clayton Parkes, Fred Riesson, Joseph Richards, Ward Royal (hon. discharged), Robert Scott.

Church of the Transfiguration, Ocean View, San Francisco.

Rev. Leslie C. Kelley, Edward S. Freeman, Daniel W. Lantheaumne, Chester H. Pratt, George Prescott, Clarence Saunders, Frank Taylor, Norman T. Young.

St. Barnabas, San Francisco.

Edwin Trinies.

Trinity, San Francisco

Frank H. Ainsworth, . . . Britton, Fred W., Jr., Robert D. and Donald Clamptett, S. Hellman, James Jefferies, Julius O. Klein, Albert Knorp, Douglass MacMonagle (killed in France), Charles Ostrom, Loring Pickering, George Pinckard, Ray P. Saffold, Fred B. Sherman, Drury and Jerome Tallant, C. Van Wyck, Talbot Cyrus Walker, Forbes Wilson, Campbell Woodward.

Holy Innocents', San Francisco

Carroll Meyers.

Christ Church, Alameda.

Norman C. Bates, Richard W. Bates, Edwin M. Becker, Stuart S. Becker, Thomas E. Birbeck, William H. Bissell, Robert Bryan, Delano Cadman, Douglas Cadman, Jack Calcutt, Robert E. Christy, Edward M. Durst, Clinton DeWitt, Robert Eschen, Henry P. Fores, Hall Funke, William Geary, Floyd Gray, Harold Ilderton, Gordon Ilderton, Bruce Hill, Harry N. Clegg, Howard A. Deas, Albion Jordan, Harold Knowles, Arthur H. Leydecker, Kenneth Logan, Williford T. Lion, Gordon McMahon, Clifford Mehrtens, Harry Mehrtens, William Nicholas, Arthur Plummer, Leslie Paul, John Roche, Carl von Schoen, Edward F. Seagrave, Benjamin Sharpstein, Albion Spear, Horatio S. Teague, Montgomery Haslett, Captain

H. F. Weeden, Frank S. Weeden, Harry Sepulveda, Clarence P. Kane; Miss Kathleen Fores, Red Cross Nurse.

Church of the Advent, Oakland.

William Body, Kenneth Craft, L. Crawford, Gordon George, Herman Hilton, Huff brothers, Lloyd and Chester Hunt, Simeon Hyde, Franklin Lloyd, Gordon Rand, M. Russell, Leland Stearns, Robert Stewart.

St. Andrew's, Oakland

Arthur Webber, William B. McLaren.

St. Mark's, Berkeley

Geo. A. and Wm. Clement Ambrose, David Bruce, Edwin Busser, Lee Bunnell, Leonard Bacon, Claude M. Chaplin, Eldon LeC. Colby, Rrython P. Davis, Grenville S. Delamere, Wm. E. Dorian, Wm. Kirkland Douglas, Edwin A. Elam, Arthur Ellis, U. Leon Ettinger, Robert Flannery, John D. Gallagher, Alvin Hambly, Clarence B. Hammond, John O. Hoskins, Jonathan Hoyt, Douglas Hutton, S. O. Johnson, Edwin E. Kendall, Edmund Randolph Kent, David Kilduff, B. Dew. Knapp, Frank Eric Lee, Arthur L. McLean, John Murray, John Madden, Gordon S. Monges, Chas. M. Norgrove, Herman D. Partsch, Edwin C. Pendleton, Ernest H. Price, Herman L. Reid, Ronald S. Robinson, Stuart Smith, Leslie M. Somers, Frank R. Steele, Laurie Steinegger, Roland S. Stringham, Edward Thayer, Wm. S. Thomas, Herbert S., Keith R. and Kenneth B. Thomson, Donald Treadwell, Cyrus G. and Stuart G. Wilder, Henry Wrampelmeier.

Theodore Benedict Lyman, killed

; R. H. Baldwin, Arthur Edward Bachrach, Thomas F. Babcock, Edwin T. Blake, Leonard Cyril Woodward Braden, Thomas C. Burnett, Richard Alcott Burr, Fuller Clarkson, Frank Hersey Conant, Roger Nugent Conant, Roy M. Conover, Tracy Crawford, Robert Deakin, Harold Dodd, Kenneth Charles Emslie, Joseph Enzensperger, Robert Enzensperger, Ronald F. S. Good, William Hatch, Stuart Haven, John Oliver, Paul Johnson, Thomas H. Joyce, Robert Landgrebe, DeWitt Lee, Knox Lofland, Charles Rees Lloyd, Albert Randall Matignon, Charles Miles, Donovan O. Peters, Roger A. Peters, George T. Peters, William Douglas Pine, Carol Sardis Pine, George S. Pine, Howard C. Price, John Easton Porter, Calvin Morse Reed, Bert Toynbee Rinder, George Howard Robinson, Leon Sargent, William Scudder, George Felix Seideman, Stanley Sevier, Ernest Sevier, Harry R. Shaw, Chester Allen C. Stutt, Lawrence Taylor, Ernest Von Lobensels, Wilfred J. Webber, Percy Robert Welch, Herbert Wilber Whiting, Thomas Larry Williams, Charlie Y. Woods, William Rossel and Earl G. Wright.

Christ Church, Sausalito.

Albert Tew, James and Stanley Saxton, Thomas Claussen, Jack Elliott, J. B. Lowe, Richard Perry, James Phelps, Court Du Bois, Richard and J. C. Cantwell, Eric Stuart, Thayer Jones, James McCourtney, S. C. Beasley, Harmon S. Bonte, H. P. Buckingham, Robert Eustace, C. A. P. Duffie, James A. Lanagan, Charles E. Phelps, B. W. Leigh, F. W. Russell, Jr., J. W. Wagner, Frank B. Williams, Richard Carlisle, Keith Gill, Albert Fleet, Donald Rohrer, Henry Farnsworth, J. Tomlinson.

St. John's, Ross

Rev. Wm. A. Dewitt, Benj. H. Dibblee, John Casper Kittle, Wm. W. Thurston, John Clute, Elizabeth Ashe. Capt. Foster, Lucio Mintzer.

Trinity Parish, San Jose, Cal.

Albert Athens, Bruce Bacon, Merle and Philip Beggs, Henry J. Cauthen, Randolph Chaboya, Derrol Chace, Donald Davy, Reginald Ellis, Clifton Flickenger, Elmer Freeman, Franklin Furst, Henry W. Gaw, Dr. Maxwell T. Green, Virgil Haley, Frank R. Johnston, Miss Harrie Lorimer, Burton and Reginald Laughlin, George Leigh, Ralph Lorrilliard, Hillman Lueddemann, Almer Lundin, Edward Lynton, Herbert Madsen, Archie Mansfield, Arthur Moore, Clarence Ogilvie, Neil H. Petree, Raymond W. Proseus, James Quinby, George B. and Russell Richmond, Cedric Richmond, Norman Richards, Richard F. Robertson, Pert Ross, J. B. and Victor Rouillott, George Rutan, Frank Schemmel, Lawrence Victor Schreier, Hall Schraeder, Earle J. and Jack W. Shaw, Reginald and Norman Steuart, Thomas Townsend, Fred A. Wooley (died March 25, 1918, in America) and Ellis Wright, Gordon P. Cadman, Douglas and Wallace Campbell, Hayes and Albert Hall.

All Saints', Watsonville, Cal.

John E. Grant, Robert Foster, Clarence, Wilfred and Lester McGowan, Stanley Bixby, John Porter, Rowland Thackeray, Fred Hudson, Edward Pfingst, Edward H. Molony.

St. Paul's, Sacramento.

Dr. Parkinson, Harold La Forge, Wilbur Turner, Luis Schuler, Fred Grass, Fred Marshall, Percy Herrill, John Murray, Lloyd Ellery, Harry Faust, Jack Fenton, Jos. Graham, Philip Moulton, Benson Bachelor, Philip Maddox, Robert Younger, Frank Morrill, Fred Reynolds, Charles Parrott, Thomas Stillwell, Marshall Page, Edward Horan, McLeod Smith, Lawrence Lumley, Paul Terry, Clarence E. Podd, William Roberts.

St. Luke's, Woodland.

J. Dickson Stephens, Trenton H. Taylor, Russell Lowe, Emmett Cooper, Eldred Holt, James B. Merritt, Frank Farish, William B. Gibson, Dr. Fred Fairchild, Dr. H. E. Miller. A service flag presented by Mr. Floyd Tuttle will be dedicated shortly.

Church of the Advent, San Francisco.

Elizabeth Acton Fuidge (U. S. N.).

All Saints' Parish, Palo Alto.

The Rev. Frank Stone, Major C. B. Wing.

Lieutenants: Frederick McConnel, W. N. and Arthur Hutchinson, H. B. Post, Herbert L. Stolz, Ashley Brown, A. C. Kimber, John A. Sellards, Eric Gibson. Sergeants: E. H. Post, Charles B. Evans, Dr. Leonard W. Ely, Frederick and Francis Murray, C. R. Betts, Herbert Todd, George Brown, Charles Leverett Taff, Heinrich Huttman, John Kreps, Professor H. R. Fairclough, Miss Katrine Fairclough, Miss Mary B. Post.

Fallen: Lieut. James G. Fergusson, Hiram B. Fisher.

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Literature of the Day.

Religious Reality. A Book for Men.
A. E. J. Rawlinson, Ch. Ch. Oxford.
Longman's. \$1.50 net.

Emphatically this is a book for men by a man who has lived his life in closest contact with his kind, and immediately owes its origin, or to use the author's own words, it has grown out of "my own experience in preparing men and officers in military hospitals for Confirmation." Soldiers are apt to be remarkably outspoken, and likely to meet a man more than half way who broke through his own reserves of professionalism to speak out on matters that touch the innermost of a man's being. Under ordinary conditions, men are at least shy of talk about religion and yet with the curious perversities of complex human nature are more often grateful than otherwise when this wall of separation is broken through and the latent desire to know is appealed to. The witness is irresistible from those in the best position, that this sickening "war now shaking the earth to its core has brought up out of the deeps, where they have their abiding seat and source," the questionings on the mysteries of life and death and on what cometh after death that trouble the thoughtful and disrupt the labored calm of the indifferent and the nauseous complacency of the up-to-date type of the Pharisee. Only,—those who want to know, desire a satisfaction that will not come to them in terms of a reasoned conventional theology, but—tressed with arguments that the ordinary man can no more follow, still less grasp, than the world without end bewilders of a befogging German psychologist. They are well aware there is mystery and consequent need of faith, but they will respond to the frankness of one who has the root of the matter in him and whose spiritual earnestness they can and do recognize. As Bishop Kempthorne puts it with clear force in his Preface to the book, "They do not at all care for a religion which pretends to do away with mystery, but they are glad to be assured of the essential reasonableness of the Christian Faith; they do not expect a ready made solution of the problem of evil, but they wish to see it honestly faced; above all, they want to know how Christian truth bears on the real problems of life; the best of them are not at all afraid of a religion which makes demands on them, but they know well enough the difficulty of responding to those claims, and the greatest need of all is to find out and use that life and power coming from a living Person, without which our best aspirations must fail and our highest ideals remain unrealized." And he adds, "These needs seem to me to be satisfactorily and happily met in the following pages." No one can examine the book without full agreement in this. But while the book grew out of a certain experience and a felt necessity, the content is for all men everywhere. And there is need of such a book as this, for one is unable to call to mind any one book that does so completely what Bishop Kempthorne desiderates, and it may be repeated that he is giving actual expression to a veritable fact that men are craving for the Living Bread. And only too often a stone is pitched at them. The technicalities, the formulas of theology, are as essential to the statement and conservation of the Faith, as they are indispensable to any other science. But when the questing soul of man is seeking for light on its clouded

way, is it worth while to hide the light under a bushel?

To the present writer, the book justifies its title, and, what is more to the point, its purpose. And perchance it might serve another purpose, unthought of most likely by its author, that of at least indicating the way of facing and dealing with those beset with doubts and fears and who want plain guidance. **The City of the Antichrist.** R. H. McCarthy. Revell Co.

One cannot afford the luxury of wading through the hundred or so pages in search of the wonderful mystic riddle they hold in solution, though even a cursory glance reveals what ecstatic thrills of pure delight might be stirred up by the prose and poetry of it. But the humiliating thing is that its purpose does not penetrate to whatever rudimentary insight nature has bestowed on one. It is sad so much effort should be dissipated on a something meant for the denouncing of evil things, but is little else than beating the air, and that with clumsy gestures and ill chosen words. There is only room for one sample, this on Lord Morley's recently published *Recollections*:

"For thou with such a sublime rage,
Blottest the Christ from every page,
And printed God with little 'g,'
To show thine animosity."

And there are equally felicitous throws at the "Higher Critics," rather more suggestive of a Mediaeval Pope than of a modern Defender of the Faith.

The New Horizon of State and Church.
W. H. P. Faunce. Macmillans. 60 cents.

Both these books deal with War questions. The first aims to "meet the Pacificist on his own ground and to show that his position is not so impregnable as to render the consideration of it by himself a waste of time." The second comprises the Bedell Lectures at Kenyon College,—*"The Return of America to the Founders, the Return of Christianity to Christ, the Function of the Christian Patriot, Obstacles to the International Mind."*

The Delayed Decision. Plain Words on Present Hopes and Fears. Canon E. A. Burroughs, Fellow and Tutor of Hertford College, Oxford. Longmans. 10 cents.

"I believe we stand at the turn of the tide in the spiritual no less than the military course of the war. I hope that these words, unpalatable as they will be to many, may in some sense help the present serving of God in the national conscience." The gist of this pamphlet is a call urgent, almost terribly outspoken, to a reconsideration of God and the national relation to Him, not to mere confession of Him as God, but to a searching inquisition of where we stand in relation to Him. He quotes from a report issued in connection with the National Mission of 1916, "The average man has come to believe in a God of indolent, almost foolish good nature, a God of no great importance compared with (say) education or modern science in the practical affairs of life; a God towards Whom anyone can afford to otiose belief, but a God who is simply not worth being converted to." This is startling—rather. But the pamphlet argues from that standpoint. And as it is true of England, is it not largely true of us? The charge is, in other words, indifference, more or less respectful, perhaps, but a complacency in indifference all the same.

The World War and the Road to Peace.
T. D. McLeod. Macmillans. 60 cents.

War Time Over Here. W. A. Knight. Pilgrim Press, Beacon St., Boston. \$1 net.

Of the sufferings and horrors of over the seas we hear day by day, with the heroic, cheerful endurance of our own men and the Allies in the several parts they so willingly and wholeheartedly fill. But there is need for a call to the heroism of that endurance which has to remain a long way from the zone of participation, the possessing of souls in patience, the bracing up against the tendency to forecasting fears, the bravery born of a faith that has learned to "Tarry the Lord's leisure" in the certitude that right must prevail. This book consists of sketches that appeared in the *Boston Herald* after war was declared, and now linked together "they make a story, a story of the heart and soul of America at a time which will be illumined by the reverence of generations to come." And the story is told with the same nameless grace that marked the "Song of the Syrian Guest" and kindred books that charmed into interest that never wearied. "War Time" is emphatically a book for the sad time that is now and it will come to those that "abide at home" with cheer and refreshment and perhaps the kindling of a larger hopefulness.

Can We Believe in Immortality? J. H. Snowden. Macmillan's. \$1.25.

Every now and then but unfortunately at long intervals, a book appears that speaks directly to the very innermost thoughts and questions that stir the being of man, more especially at such sickening, bewildering times as the present, when all the foundations of life, its faith and hope, seem to be out of course, while the nations are groping amidst a horror of darkness, death, and ever-growing confusion, to an end that appears more of a

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vanishing point as the months go on, without apparently bringing the solution any nearer. The author begins by saying that all this, so dominant and prevailing in these days, has brought the question of the ages, "Can we believe in immortality?" to be the question of the hour. "The world convulsion of war that is now shaking the earth to its core, has brought it out of the deeps where along with all great things it has its abiding seat and source." In the Preface, he thus puts the purpose and aim of what he has written: "The discussion of the question of immortality in the light of the crisis that is now so severely trying our fundamental faith. It aims to sum up in brief chapters, in the light of both science and Scripture, the chief points of the problem as it presses upon us. Some of the chapters are obviously the play of meditation and imagination around the borders and central heart of the subject rather than the linked logic of direct argument." But for that very reason one ventures the surmise that it may be all the more effective, for the very reason that it diverges so very markedly from the customary lines of the normal Apologetic in this matter. For both his thought and imagination have always a most close and direct bear-

ing on the goal he strives after. If he seems not to ignore exactly, he does avoid the well worn ways of what is generally understood as theological reasoning and clinching argument, which after all can only appeal to a limited number. He is extremely careful to employ hard facts and to appeal to those feelings, principles, longings, aspirations and ideals that, in a greater or lesser degree, are the common lot and inheritance, and therefore likely to evoke more or less of a response if not absolute acquiescence. There is also the fascination of a style infused not merely with a sweet reasonableness and a charm of literary grace, but with what counts for infinitely more, the glowing earnestness that vitalizes every sentence and holds the reader with a grip more compelling than that of Coleridge's Mariner. It is impossible to give any adequate or even fair idea of the book in such a notice as this. But in these days of heartbreak and riven homes, of mourning going about all streets and of crushing sorrow, not merely for the ones known but for the vast armies of the personally unknown, there is very much in these pages that may stir up hope again, and even kindle the belief that alone of all things else can medicine grief and develop the low beginnings of resignation into even a dawn of peace more real and abiding than ever known before. Such are the chapters on Eternal Life, The Beatitudes of Death—yes, Beatitudes! and the author vivifies the phrase, startling as it may appear to many—Heaven, and the last—Can We Believe in Immortality? The present writer read the book with interest that never weakened and only regrets inability to quote in proof of what he has tried to say and said so imperfectly.

H. H.



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